Caleb's Spirit Parallel'd,

IN A

SERMON

Preach'd at the FUNERAL

Of the Late

Mrs. *CONSTANCY WARD*

Of *East-Smithfield, London*;

At the Meeting-house in *Devonshire Square*,
April 7. 1697.

By *Walter Cross* M.A.

Vitam æternam non possidebunt qui resurrectionem a morte } negant.
Legem a Cœlo }
Vitam Deo non degunt.

Οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν.

LONDON;
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Numb. XIV. 24.

But my Servant Caleb, *becauſe he had another Spirit with him, and hath followed me fully, him will I bring into the Land, whereinto he went, and his Seed ſhall poſſeſs it.*

IN *Ver.* 21. the Subject of this *Chap.* is propos'd, *viz.* the 10*th* Provocation or Temptation of God: one was for doubling their Tasks in *Egypt*; a 2*d* for the Danger at *Pi-habiroth*, *Exod.* 14. the door of Liberty; the 3*d*, which ſome count pregnant of 3, was about the *Manna*; a 4*th* for Water, and a 5*th* for Fleſh; a 6*th* for the Idolatrous Calf, *Apis*; a 7*th* for the Labour of their Journey; an 8*th* for *Miriam* and *Aaron*'s murmuring at *Kibroth hataväe*, the Graves of the Luſters; and the 9*th* their Violation of the Sabbath. This 10*th* is a Twin-temptation too, they will not go up when God commands to go in and poſſeſs the Land, and they will go when he forbids: and all theſe in one Year and four Months, *ver.* 33. with *chap.* 1. 1. This 10*th* Rebellion is eloquently deſcribed, *Pſal.* 106. 21. *They forgat God their Saviour, who had done great things in* Egypt, *wonderful things in the Land of* Ham, *terrible things by the Red Sea: they deſpis'd the pleaſant Land, they believ'd not his Word*, &c.

This Sedition is the moſt directly oppoſite of any to God's Deſign as well as Command: *Let us return to* Egypt. 2*ly*. The moſt provoking, and aggravated after ſo many Miracles, ſo many Provocations, and ſo many Pardons [Surely it's a falſe Notion in Divinity, that a Believer never backſlides twice in the ſame Sin] it is too narrow Charity to ſend all to Hell that fell in the Wilderneſs. 3*ly*. The moſt univerſal Apoſtacy, 4 only excepted, *Moſes*, *Aaron*, *Caleb* and *Joſhua*. 4*ly*. The moſt furious, and yet moſt deliberative, Head and Heart are as much united in every Man as they were to

one another: they reason'd the Case, and heard the Arguments of the Spies on both Sides; they weep, from a Perswasion there was most Truth on the Ten's side, they consult to choose a Captain, they speak of stoning the few Dissenters.

Ver. 24. Yet *Caleb* is here excepted: But why alone? why not *Moses?* or rather *Joshua?* or both? I answer; 1*st.* *Caleb*'s Zeal appears most in opposing the Rebels. 2*ly.* His Courage appears most in forwardness as a Spy, especially, *Josh.* 14. in viewing the *Anakims* Country; he there (*Joshua* being Judg) assumes the Work wholly to himself. 3*ly.* He was then Representative to the chief Tribe *Juda*, the first in Honour, the most numerous in Multitude, 186400, *Ephraim* about 40000, and *Manasseh* about 30000. 4*ly.* Each of them have their Rewards apart; *Moses* was chief Ruler, *Joshua* was his Successor, and was made a Knight or a Baron on this very Envoy by *Moses*; of *Hosea* (*ch.* 13.) made *Joshua*, as *Abraham* of *Abram*. But *Caleb* continues a private Person, in a plebeian Condition, all his Days, tho he died the oldest and ablest Man; the most numerous, honourable, and richest Family of all *Israel* was his at last. This Difficulty about the Text being removed, the next thing in order is to divide, or rather to observe its Parts as divided already by the same Authority that indited it *. 1*st.* It is divided from the Context foregoing and following by way of Parenthesis; for they cohere, *ver.* 23, and 25. thus, *None of the Rebels shall see it:* My Presence shall not protect nor conduct them as before. *Now since the Amalekites and a Colony of the Canaanites dwell in the Valley*, just by you, *to morrow be gone*, for they will fall upon you and destroy you †. 2*ly.* The greatest division of

* There is as much (and more, that being granted) to be said for the Syntactical Use of the Points, than for their Antiquity: the Use is great, for they leave not one Verse in all the Old Testament doubtful in Construction, or arbitrary in Division. So the Use of the 34 Accents, is next to that of the Letters and Vowels, *ex. gr. Gen.* 10. 21. The Brother of *Japhet* the Elder ⊤ joins *Japhet* and *Elder*: so older than *Shem*, *viz*, 2 Years, for *Noah* begot one of them at 500, but *Shem* at 502, *Gen.* 11. 10. *Judg.* 1. 13. the Son of *Kenaz*, *Brother of* Caleb, *the Younger*; *Caleb* and *Younger* stand just as *Japhet* and *Elder*; but there is ⊤ dividing them; so *Kenaz* is younger. Observe further, that *Kenaz* and *Caleb* are join'd, else *Othniel* marries his Brother's Daughter.

† The Hebrew has no Marks for a Parenthesis, that fills up a whole Verse; neither in Sense is there need of it: but for 4 or 5 words it has, tho observ'd in no Grammar I know.

of the Contents within this Parentheſis is between the Work and Reward, the Duty performed, and Bleſſing promiſed. 3*ly*. The Subdiviſion is thus; the firſt Member has three Parts, the Perſon, *Caleb*, his Spirit, *Singular*, his Practice, *Full*: the 2*d* Member has two Parts; the Bleſſing promiſed, the individual Land he courageouſly ſpied out, whoſe Inhabitants ſo cow'd the Spirits of the reſt; and 2*ly*. the Entail of that Bleſſing to his Seed. So theſe with the Particles of Connection afford 6 ſeveral Subjects of Diſcourſe, which I ſhall explain and apply as briefly as poſſible.

The firſt occurring Part is the Perſon: *But as to my Servant Caleb*, he is propoſed, and by a ÷ diſtinguiſh'd from the following Words, as one who abſtractly from what follows deſerves Conſideration; and thorough pauſing on it by Direction, I find this viſible Obſervation, *That it is not Publickneſs of Perſons by Office, their Honourableneſs by many and great Titles, their Riches, or the Greatneſs of their Actions, tho good too, that monopolizes the Honour of ſtanding laſting Monuments of Praiſe, or the Precedency of being ſingl'd out for Patterns of a Life acceptable to God. Naaſſon*, to whom *Caleb* was grand Uncle, 1 *Chron.* 2. 10. *Mat.* 1. 4. was the Duke of *Judah*, *Numb.* 1. 7. and Reaſon good: for though *Caleb* was the older Man, yet of the younger Family, being 3*d* Son of *Hezron*, 1 *Chron.* 2. 9. *Joſhua*'s Name is changed, though it ſignified honourably before, to wit, *Salvation*: but *Caleb* ſignifieth a Dog, or one led in a String, from *Cabal*, yet muſt have no better all his Days: and the Epithet added, *my Servant*, except what is hid in the Relation *my*, is of no better note; a Slave, one bought with Money, whoſe Life is in his Maſter's Power, one liable to beating or Ignominy; *pone Crucem ſervo.* שחר and עבד differ as δοῦλος and ὑπηρέτης, a Slave and a Miniſter. On which the great *Gerard* has this Note: *Paul*, ſays he, calls himſelf the Servant of Jeſus Chriſt, or Slave, from the Calling to his Office, not from the Work; for he calls himſelf, Miniſter, Steward, Ambaſſador, in that reſpect; but from the Title Chriſt had to him, and his Work: Chriſt had the Title of Conqueſt; he was a Slave of War, he came *ſub Gladio*, going to *Damaſcus*. 2*ly*. the Title of Purchaſe; he was not his own, nor any thing could he call his Property: Chriſt paid the Price of precious Blood for him, he coſt him more than Silver and Gold could be any Standard to, or Meaſure in

in Value of. Such a Slave was *Caleb*, a Son of *Abraham*, brought to the Foot of God, following him like a Dog; Name and Temper agreeing, *following him fully*. This is one Reaſon why I have choſen this Parallel of *Caleb* and the Deceaſed Mrs. *Ward*: as *Plutarch* illuſtrates Princes by Parallels, I by Divine Warrant may ſet forth a Perſon mean in the Heraldry of the World, yet precious, honourable in the Sight of God: and it is to encourage you mean Perſons, poor in the World, rich in Faith, not to be diſcouraged from ſerving God, his Church or People, with the ſcanty Talents and ſmall things that lie within the Compaſs of your Power or Station; it will bring in as rich a Reward, and as illuſtrious Honour, as if it were of 10000 times more Value: it's not the Greatneſs, but Goodneſs, not the Sumptuouſneſs, but Sincerity of Actions, renders them acceptable to God: he has a Diary for *Dorcas*'s Coats ſhe uſed to make for the Poor, for *Nathaniel*'s ſecret Prayers under the Tree: a Cup of cold Water given to one under the Name of a Diſciple, ſhall not loſe its Reward; nor the Widow's Mite caſt into the ſacred Treaſury eſcape the watchful Eye of our Lord Jeſus Chriſt. He will bottle up every Tear that drops from a penitent Eye; the Widow's Cake and Cruiſe, the Shunamite's Table, Stool, Bed, and Candleſtick muſt have Monumental Room in ſacred Records for ever; as Chriſt ſaid of the Woman who poured the Ointment on his Head, Mat. 26. *Wherefoever this Goſpel ſhall be preached in the whole World, there ſhall alſo this, that this Woman hath done, be told for a Memorial of her.* And not only Actions immediately terminating on Chriſt ſhall be recorded, but alſo a Servant *Eliezer*'s Fidelity to his Maſter *Abraham*; and old *Deborah Rebecca*'s Nurſe for her Faithfulneſs and tender Care in the Family, ſhall not only have her Duſt mingled with the Tears of the Family, but her Funerals recorded by the Spirit of God, *Allon Baccuth*, the Oak of weeping; and yet a Matter (apparently) of leſſer Moment than that, *viz.* of the Children that accompanied Chriſt to *Jeruſalem* with their Boughs and Hoſannas. *Pſal.* 8. the Praiſe from the Mouths of Babes, and Sucklings ſhall not only be hiſtorically reported, but prophetically foreſeen and foretold; it was in his Thoughts from all Eternity. Surely there is no leſs reaſon to think the good Deeds of this Woman, her Pains and Travel Night and Day for many Years together, ſheltring the Exil'd, relieving the Diſtreſſed, hiding them

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in Danger, ſupplying them in want, venturing her Neck as *Priſcilla* and *Aquila*, not only for a *Paul*, but them that were not worthy to carry his Books with *Timothy* *. She was a true *Phœbe*, *a Succourer of many, and my ſelf alſo*, Rom. 16. 2. She has had a Hand at many ſuch a Basket as that which help'd *Paul* over the Walls of *Damaſcus*. She has often hid *David*'s Spies with the good Woman of *Bahurim*, and *Joſhua*'s with *Rahab*: ſhe will never want an Intereſt in the Scarlet Thread of Salvation from the Window, or Paſſover-Blood over the Door. And why may not the Mercy be of as ſpreading a nature as *Rahab*'s, to all within the Houſe, to all her Father's and Brethrens Houſhold, if they will come under the ſame Protecting Roof? I do not at all doubt that ſhe is now a canonized Saint, without the leaſt Influence, againſt the moſt powerful Anathema's, from Popiſh Authority. I ſhall end this Cloud of Witneſſes, as *Paul*, *Heb.* 11. 34. with *Rahab*; for time would fail to heap together all the Inſtances of this kind, *Job*'s Perfection, *Obedmelech*'s viſiting *Jeremiah* in the Dungeon, and bringing him up with old caſt Clouts under his Arm-pits, or *Obadiah*'s hiding the Prophets by fifties in Caves, and feeding them.

Let us then ſuppoſe it ſufficiently prov'd or granted, that when Godlineſs is ſo powerful as to break forth in Acts of Charity, Courage, or publick Uſefulneſs, though in mean Perſons, it deſerves to be praiſed, to be ſolemnized with Memorials, to be imitated as a Pattern. And 2*ly*. let us ſuppoſe that this Perſon was ſo indued: what can be done for her? the Canon is now compleated, there is no more an Authentic Accompt from Heaven what Perſons are enfranchiz'd above: all Scripture, as it was wrote, was put in a Cheſt by the Side of the Ark, *Deut.* 31. 24. Firſt the five Books of *Moſes*, called the Law, *Luke* 24. 44. 2*ly*. What added by *Samuel*, 1 *Sam.* 10. 25. and *Joſhua* 24. 26. 3*ly*. It's likely *Daniel* came by *Jeremiah*'s Prophecy thus; that Cheſt being carried to *Babylon*, thither he ſent his MSS. as he had his Deeds of *Anathoth*, in Faith of a ſafe Return. *Rom.* 3. 2. unto them were thoſe

* 2 *Tim.* 4. 13. Bring (not the Cloak, as our Engliſh hath it, but) the Desk, ſays *Chryſ.* Homil. 10. on this Ep. Others ſay the Bark uſed in the Eaſt for Paper, the proper Signification of Φελλὸς. A 3*d* ſay the Coverings, either by Syn. for Books, or becauſe of looſe Papers tied up in them. 4*ly*. In great Probability they who turned it Cloak, read Φαίνολη *Penula*, for Φέλωνη.

those Records committed, called by the Name of *Scripture* by way of Eminency in the New Testament; in their room now, the Gentile Churches being engrafted, are become the Pillars and Ground of all inspired Truth, 1 *Tim.* 3. 15. which was concluded by the Apostles: All Writings since are Apocryphal, not put in that sacred Place. *Epiphan.* de pond. *Lib.* 4. speaking of Wisdom and *Siracides*, says, *they are not in the Number of read Books*, viz. every day some part; *neither were they put in the Ark.* *.

A second Honour due, that she was deprived of, was Martyrdom; two, may be, out of one Congregation was too much. It is well known her Guilt and her Sister *Gaunt*'s were of the same kind [Guilt shall I call it, or Glory?] I am confident just Thoughts of that Affair would fright few that believe in Christ, and have a solid and clear Conscience about the Cause they suffer for; a natural Death (as it is called, for all Death is violent) generally having more Pain and Tediousness attending it, and often wanting that Exercise of Thought and Grace that is a grand Support to the tearing and rending, the Bruises and Breaches suffer'd under the parting of a Soul from a Body.

These Negatives may help us to conclude this Positive; That keeping within Bounds of Decency becoming her Station in the World, we cannot be easily guilty of transgressing in the Excess, especially if we again consider it was not a vertuous Action, but a Life of Actions. 2. The Actions were not mean, but great; by Exercise she attained a Capacity of doing more for a Saint in Distress, and for more in number than it lay in the Power of Persons having twenty times her Estate to do. We should come short of the Hypocrites, who build Tombs for dead Prophets when they persecuted the Living, if we should leave her without a Record in our Apocrypha's: we should wrong our selves, if we keep not a living Idea of that Knowledg, Faith, Loving Temper, delighting in doing Good, Sweetness in Conversation, a living Idea of that living Root of Grace and Vertue, daily fructifying and flourishing in her, and deeply radicated through Humility, soon seen by all but her self.

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* ἀλλ ἐις ἀριθμὸν ῥητῶν ȣκ αναφερονται διὸ δε τῶ ααρων ανετεθησαν. *Joh. Damas. Panar. Dorsh. Huet.* say ȣκ is understood, and the Author had reason to know the Truth, his Father being a *Samaritan.*

In ſacred things the Church her Verdict is next to Chriſt's, a Prieſt's Lips is the Church's Tongue; this ſhe ought to have. 2. It's an Honour to have a great Train, many Followers; this ſhe deſerves. It would be the Happineſs of many ſelfiſh, covetous, narrow Spirits, to ſet her as a Pattern; her Publick Spirit has done more Good than they who have left 30000 *l.* at their Death to build Hoſpitals and Alms-houſes: beſides, ſhe had always in her Eye the *eſpecially of the Houſhold of Faith*, Love to Chriſt was the Spring; really it blows up a Flame in me to think of the Loyalty to Jeſus Chriſt they * gloried in; the Longing for the Glory of his Kingdom, that rent their Breaſts; the Sagacity they ſearched the Scriptures with about it, allayed with the Patience and Prudence they moderated it with, and the Arms of ſpiritual Love they imbraced his poor and diſtreſſed Members. I hope the Reader will pardon this: I cannot but ſay what I have ſeen, heard, felt, and am able to anſwer for. Excepting one yet alive, (long may it be before ſhe meet with her due Honour) I think few Names have a more radicated Eſteem among Nobillity, Gentry, Miniſters, Chriſtians of all kind in *Scotland*. Nor is the Savour of her Ointment contained within, or confined to theſe 3 Kingdoms; *Holland*, *Germany*, *Sweedland*, *Denmark*, *Poland*, have heard of her. But if we be wanting and deficient in our Duty below, all is now made up to her above: thoſe Angels that rejoice at a Soul's Converſion, how will they welcome her Entrance into Glory? All the Earth below is but a Point to the Countrey where her Fame will ſound, and her Glory ſhine. But I'm ſure ſhe'll be ſo much entranc'd in admiring and adoring that King of Glory, that ſhe will be a ſelf-denied Perſon amidſt all her Enjoyments. I was blam'd for not ſpeaking more to her Praiſe; indeed 'twas not for want of Matter, Thought or Words on this Subject; I had always a Heart to indite enough on this and like Subjects. But I ſhall proceed to the next Subject, leſt the next Perſon ſay my Pen wants a Bridle, if my Tongue had one.

The ſecond thing in the Words is the greateſt Particle of Connection in the Text, עקב it's the Word from whence *Jacob* comes, the Word that ſignifies Heel, *Gen.* 3.15. *He ſhall bruiſe thy Heel.* The Subject it affords to be diſcours'd on, is the relation between a Believer's Work and Reward; it's tranſlated, *becauſe he was of another*

* She and Mrs. *Gaunt.*

Spirit. Indeed I find our Tranſlation favouring a Conditionality often without juſt Ground; *Deut.* 30. 9, 10. *The Lord will again rejoice over thee for good* —— *If thou ſhalt hearken to the Voice of the Lord thy God:* the Original is כי תשמע *becauſe thou ſhalt hearken to the Voice:* it is a Chain of Promiſes one upon another, not the Relation between Duty and Promiſe. And again in the ſame Verſe, *If thou turn unto the Lord*; it's *becauſe thou ſhalt turn unto the Lord:* and the grand Reaſon follows, *Ver.* 11, 12. from the preventing Grace of God, bringing the Commandment nigh to them, which is Old-Teſtament-Language for being mix'd with Faith in the Heart. *Rom.* 10. *Paul* calls it the Word of Faith, and a Word about Goſpel-Righteouſneſs, *i. e.* the Word revealing Chriſt's going to Hell for us, or bearing equivalent Sufferings, the Curſe of the Law; the Word revealing Chriſt's going to Heaven for us, ſatisfying Divine Juſtice, and appeaſing Divine Anger, as God is the Rector of the World by the firſt Adamical Conſtitution. This Word being engrafted in the Heart by Faith, becomes a Spring of obeying the Commands of God; and both together renders the Soul an harmonious tun'd Inſtrument for Joy, and amiable for Delight. There is a double Cover in the Text: I might in prudence hide my Opinion in this Affair, in a Day, or rather Night of Controverſy, which is more proſecuted by Paſſion than Pains to underſtand that neceſſary Queſtion. One is the Word that is as often a Noun as a Particle, and ſignifies either the conſequential End of Means, *Pſal.* 119. 33, 112. *Keep thy Statutes even unto the end:* ſo this will be the Senſe, *The end of his being of another Spirit, and following me fully, ſhall be my bringing him into the Land,* &c. Or, 2*ly.* It ſignifies the Courſe and Walk of a Perſon; *Cant.* 1. 8. the *Foot-ſteps* of the Flock; *Pſal.* 56. 6. they mark my *Steps:* ſo this will be the Senſe, *The Courſe and Walk of my Servant* Caleb *was from another Spirit that was with him, for he follow'd after me.* A 2*d* might be the Matter; it was not pardon of Sin, or Inheritance among the Saints in Heaven, but a Part of, or Portion in the Land of *Canaan.* But the Difficulty in point of Merit, conſiſts not meerly in what Proportion there may be between Work and Reward, but alſo in the Relation and Proportion between the Perſons; *Caleb* could not merit one Furrow of Land from his *God.* I ſhall therefore out of Choice give my Opinion in the Affair: and 1*ſt*, That there is a near Connection between Holineſs and Happineſs, is without all Controverſy; and

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the Agreement in that one Point (that *without Holiness no Man shall see the Lord*; whosoever *names Jesus*, as pretending to an Interest in him, *must depart from Iniquity*) would and should allay disturbing and dividing Passions about the Point. But that intolerable Extremity of counting Sin a Disease of meer natural Infirmity, and having God for its Author, as much as he is the Author of judicial Punishment, or fatherly Chastisement, deserves Exilement from Human Society, as well as Excommunication from Sacred, it having the same absurd Consequences with Atheism attending it: for the Belief, or Unbelief rather, of the Non-existence of a God, and of his not being offended with Sin, or morally swaying no Scepter, distributing no Rewards or Punishments by the Measures of moral Laws, are of the like Tendency, and render a Man liable to all Temptations: Robbery, Murder, or Adultery, under the probable prospect of Advantage and Pleasure, with Secrecy or Impunity, must be his common Trade; therefore the Discovery of his Sentiments is a just Ground of driving him from all Civil Society.

But both by Scripture and Reason, we are not only convinc'd of the Necessity of the Connection, but the several Joints and Links of that Chain or Relation are revealed to us: (1.) Negatively; there is not, nor cannot be the Relation of a moral Proportion, not in Sinners, not in *Adam* when innocent, not in Angels. Mr. *Baxter* most Orthodoxly says, the Doctrine is blasphemous to think that meer Nothing form'd into a Being, and thereby indebted for working or serving Faculties or Capacities, that its putting them in exercise, or that the Fruits and Effects of their Growth, should as much oblige God, as the Subject of them is oblig'd to God. (2.) There is not the Relation that is purely federal by virtue of a Promise; If thou live holily without Spot, thou shalt be happy; that was Man's Condition before Sin in the Covenant of Works: There is not, nor cannot be any such thing in the Covenant of Grace, God having to do therein with guilty Rebels, who have neither Power nor Will to change the Temper of their Minds. Nor (3.) Is there the Relation of Merit, by reason of our Works having an Interest in Christ, as the Papists phrase it, *tincta sanguine Christi*; tho we, and all we do, are acceptable to God on that Score: for meriting on that Bottom supposes this, that though we cannot merit at the Hand of God without him, yet we can merit at his Hand; and that is of equal Absurdity with

the former, for there is no Proportion between our Service to him, and his for us; he needs not ſuch Service at our Hands, nor requires it, nor could we perform it if he did. The Dignity of his doing and ſuffering was from his Deity: We have nothing in us proportion'd to his Humanity; we are as much his by the Title of Redemption, as God's by Creation, ſo all we can do is due.

But though theſe are juſtly laid aſide, the Connection is ſtronger than a threefold Cord that is not eaſily broken: for there is, firſt, a natural Connection, Heaven grows upon Love to God, Hell upon Hatred, Happineſs upon Holineſs, as ſutably and naturally as the Fruit, Leaves, and Branches of a Tree grow from the Root or Seed of its kind: *Be not deceived, God is not mocked; for what a Man ſows, that ſhall he alſo reap.* A Man by ſowing the Seed of Darnel, Thiſtles, or Nettles, may as ſoon and as truly expect a brave Harveſt of Wheat or Barley, as a Man with an habitual wicked Life may expect Heaven for the ſake of Jeſus Chriſt. (2.) There is the Relation between Means and End, Preparation and Poſſeſſion, a Journey homeward, and Reſt at home, to him that's abroad. Suppoſe one ſhould freely ranſom a Slave from *Algiers*, he can never enjoy his Privileges, Poſſeſſions, and Relations in his own Countrey, without the Pains and Fatigue of a Sea-Voyage, the Danger of the Waves and Billows of the Bay of *Biſcay*. Suppoſe one freely give an Eſtate, or a Place of Honour at Court to a Beggar or Stranger, he can never reap the Fruit of it without Pains, he muſt fit and prepare himſelf for it. (3.) The Phraſes of Connection are of a legal Tenour, by reaſon of the Remunerableneſs of the Matter from the Tenour of the old Covenant; as we ſee the New Teſtament delights in Old-Teſtament-Phraſe: for inſtance, *buried with him in Baptiſm*, the Jewiſh Way of baptizing being burying-like. So what is now rewarded of Grace, retains the old Phraſe it had when it was by a Covenant of Works. (4.) There is a Relation with reſpect to the Subject: to ſuch and ſuch Works are promiſed rich and everlaſting Rewards, becauſe he who only can do them, has a Right and Title to the Reward by the Promiſe and Grace of God. (5.) There is a Relation in reſpect of Chriſt, and our being in him. There was a Proportion between Works and Reward in the Mediatorial Covenant, and therein he is conſidered as our Head. So when one is in Chriſt, the Promiſes are made to him in a legal Form by reaſon of Chriſt, on whoſe Account he has

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a legal Right and Title to them, tho abſtractly conſidered none at all. Thus we may ſee there are Motives ſufficient to drive from Sinfulneſs, or draw to Holineſs, without the Doctrine of Merit, or Legal Conditions; therefore we are to keep that fundamental Doctrine at the Bottom of our Hearts, whenever we go about comparing our Works with the Reward we expect; as we find *Caleb* did, *Joſh.* 14. he begins to plead for *Hebron*, as if it were on Merit, *I ſpied out the Land, I brought word again as it was in my Heart, I followed the Lord fully*; but bottoms that on *Moſes*'s Oath, and that Oath on the Lord's ſpeaking that Word to *Moſes:* but Foundations lie deep, and are not diſcover'd on all Occaſions. *If the Lord will*, lies latent in the Thoughts of every Believer in all his Enterprizes, yet one would not lightly and cuſtomarily expreſs it, leſt it turn into a form of prophaning that Sacred Name, and Sacred Aſſiſtance, except on ſolemn Occaſions, when the Mind attends it with adoring Thoughts; as *David*, 1 *Chron.* 29. when he and his Princes had offered for the Temple 1300500 lb. of Gold, and 2537530 lb. of Silver, they offered it willingly, but with ſolemn Acknowledgments that both it, and the Heart and Willingneſs to offer it, was of God, and humble themſelves under the ſenſe of ſo great a Mercy as that Temper of Mind. I have only theſe two things to make Application of in this Affair: 1*ſt*, That the Woman was very ſound in this Faith: 2*ly*, That ſhe was very holy in her Life.

The 3*d* Head is the Temper of *Caleb*'s Mind, which is only deſcribed from its Diverſity, and being alien from the Spirit of the Day; not only another from the Canaanites or Egyptians, but another from the Iſraelites. *Eph.* 2. it's the Character of one yet in the Gall of Bitterneſs, and under the Power of Satan, that *he follows the Courſe of the World:* he was none of that Spirit and Temper, his was contrary, and oppoſite to the Courſe of the World: they were blind and ignorant, he of great Sagacity and Judgment: they Unbelievers, Tempters, Provokers, and Rebels; he a Believer, and an obedient one: they were proud, carnal, ſelfiſh; he not.

1*ſt*. A Spirit of Diſcerning, a Spirit of Judgment and ſound Mind was with him: indeed there was little Opportunity for diſcovering this, until the Wars and Wilderneſs were at an End; yet his Judgment and Reaſon (the grand Foundations of Learning) out-

outſhin'd no leſs than 603550 Perſons, and all the Spies ſelected for Wiſdom and Diſcretion: but afterwards he and his moſt illuſtriouſly ſhine as the grand Patriots of Learning in the World. *Sanconiathon* the Phenician, about the Time of Judg *Gideon*, is reckon'd the moſt antient of Human Writers. *Philo Byblius*, who liv'd in *Adrian*'s Time, about the time of concluding the New-Teſtament-Canon, turn'd it into Greek: this Man liv'd 5 or 6 Generations after *Caleb*. *Beroſus* is another fam'd Author for Antiquity in the Chaldean Story, yet liv'd not before *Ptolomy Philadelphus* in the time of the Grecian Monarchy. At the ſame time *Manetho* an *Egyptian* flouriſh'd, who is epitomiz'd by *Africanus*, that liv'd about 200 Years after Chriſt. We have nothing but Fragments of the former in *Joſephus* and *Euſebius*. *Annius Viterbienſis* about the time of the Reformation, wrote 27 Books of Antiquity, and pretends (but without Credit) to give Compendiums of theſe Authors. But *Caleb* is more antient than they, or *Thales* the Philoſopher, or *Homer* the Poet in the time of King *Jotham*. The Pillars of *Seth*, from whence it's ſaid theſe Men deriv'd their greateſt Antiquities, ſtood within this Man's Mannors. *Debir* was the City of Pagan Learning, the moſt antient Treaſure of their Hieroglyphicks, and the Myſteries of their Religion were treaſur'd up there. *Caleb* gave *Ptolomy* (who got the Old Teſtament to be firſt turn'd into Greek, and ſanctified his great Library with that Oracle) a Pattern, for he turned *Kirjath Sepher*, the City of the Book, into *Debir*, the Sacred Word, or Oracle, from a Copy of the Law he kept there, as may appear from the Scribes of *Jabez*, a very near Branch of *Caleb*, and the firſt we find of that Office, 1 *Chron.*2.55. & 4.10. he was the Inventer of it, and on that Account more honourable than his Brethren, and left us a Form of Prayer, a Monument of his Devotion, *O that thou wouldſt bleſs me indeed, that thou wouldſt keep me from Evil, that it may not grieve me*; at once a Pattern of Piety, and Propagater of Writing next to *Moſes*, who received the Art with the Law from God. The Work of a Scribe was to copy out holy Scripture from the Originals; tho ſince printing a Bible is an eaſy Purchaſe, yet 400 Years after Chriſt, a Bible was a Gift not unworthy of an Emperor; and 100 Years before Chriſt, *Ptolomy* of *Egypt* was the only King had one in his Power. And yet above 1000 Years before that *Caleb* has got one in his City, and has there ſet up a School of Scribes for propagating Copies of it through the Land

Land of *Israel* *, and together with it in *Hebron* a more antient City than the most antient *Zoan* or *Tanais* in *Egypt*, whither the Old Philosophers travelled to gather the Traditions and Dictates of the Antients. Heaps of the greatest Antiquities in the World were to be found in *Hebron*; so that in this he seems preferable to *Moses*, who was instructed in all the Learning of *Egypt*; for he was instructed in all the Learning of *Hebron* or *Kirjath-arba*, where the Pillars of *Seth* stood, on which the History of Affairs before the Flood were wrote, *Adam* and *Eve*, *Abraham* and *Sarah* buried, from thence called *Kirjath-arba*, or the City of the 4 famous Persons. Altho there is as much Disparity between the Lines of my proposed Parallels, as between the Years of Life in that Age and this; yet if we throw in the Advantage of Gospel-Light, there was not a Scribe at *Jabez*, that knew more, or as much as She; tho *Joseph* was called a *Zophna Paaneah*, an Inspecter into the hid things of God, and *Daniel*, a *Belteshazzar*, one who had the Treasures of *Bell* reveal'd to him: for *we with open Face, behold as in a Glass* greater things than they. What *Daniel* obtain'd by Prayer and Supplication, with Fasting, Sackcloth

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* 2 *Chron.* 2. 55. The Scribes of *Jabez* are by some counted Levites, and by others *Kenit*, *Proselites*, but against the Letter of the Text, which says they were Sons of *Salma*, the Son of *Caleb* junior, Grandchild to *Caleb* the Great. From which I observe, first, that tho their Critical Office began with *Ezra*, yet as Transcribers and Copiers, they began with *Moses* and *Caleb*. 2*ly*. According to Skill in the Art, not only *Egypt* (as *F. Simon* says) but *Babylon* (*Esth.* 3.) and every other State had them, yet none like *Israel*, who receiv'd the Art in a more excellent manner with the Law; *Euseb. Nierem.* 3*ly*. That (against *F. Simon* and others subtily enervating the Prophetical Authority of the Scriptures) *Scribe* and *Prophet* are not to be confounded; there is no Man a Prophet but by Accommodation (as *Ambr.* or *Hilar. An.* 380. in *Eph.* 4. 11. *Interpretes nunc Prophetæ dicuntur*; Tertul. *Thesaurus sacer Corban, eleemosynæ sacrificium, mensa altare, pastor Sacerdos, vel Archisynagogus, diaconus Levita*) except Persons inspired of God, *Deut.* 18. 22. 1 *Sam.* 3. 20. *vide* Dr. Pocock *de porta Mosis*. 4*ly*. The Notion of secondary Prophets, *viz.* Interpreters by acquired Skill, is of small Probability, and of most dangerous Consequence, *Act.* 2. 27. & 13. 1. & 15. 32. & 19. 6. & 21. 9. 1 *Cor.* 12. & 14. *Just. Mart.* Ap. 2dâ, Ὅτι οὐδενὶ ἄλλω θεοφορῆσαι οἱ προφητεύοντες εἰ μὴ λόγῳ θείῳ, καὶ ὑμᾶς, ὥς ὑπολαμβάνω φήσετε. *Clem. Alex. Lib.* 3. *cap.* 11. in the Epist. to the Corinth. *Paul* speaks of Prophetick Gifts, for he knew they had that Gift. *Chrysost.* in 1 *Cor.* 12. 28. he that *prophesies, speaks all from the Spirit*, &c. the Subjection of the Spirits to the Prophets was to try if of God or not, if a real Inspiration or false Pretence. *Vide Anton. Van Dale*; If we admit of Prophets by Pains and ordinary Gifts, we indanger that infallible Foundation of Prophets, *Eph.* 2. 20. on which we are built, and which is more sure than any Human Testimony, *Joh.* 5. 36, 39. 2 *Pet.* 1. 19.

Sackcloth and Aſhes, as one greatly beloved, to wit, a crucified Chriſt, an everlaſting Righteouſneſs brought in by him, *Dan.* 9. and what Diſcovery he obtain'd of the Churches Viciſſitudes, and the World's Revolutions until the ſtanding up of *Michael* the Prince, we have all in clear Hiſtory, excepting 2 Turns that begin almoſt to look upon us thro' the Diſpenſations of Providence: and in both of theſe I may ſafely affirm, that ſhe had Knowledg beyond the common Attainments of her Sex; and I have often thought it was through the defect of her Library, that her Judgment and Sagacity did not render her very conſpicuous in the World. This Knowledg is ſo neceſſary a Step to all Goodneſs, that it's both Sin and Shame, a preſent Loſs, and Danger of eternal, not to imitate, or endeavour to outrun her in it: for a Man may have a kind of Knowledg without being good or gracious; but without Knowledg the Scripture aſſerts the Heart is not Good. A blind Eye is as good as an ignorant Spirit; it is this kind of Darkneſs makes up a ſpiritual Hell. The Lord ſays, *his People were deſtroyed for lack of Knowledg:* and as a Soul cannot be good, ſo neither can it do good; we cannot worſhip God: the Athenian Worſhip of an unknown God, and a blind Sacrifice, are both alike unacceptable to him. What a Nullity does Chriſt put upon the Samaritan Worſhip, when he told them, they *worſhipt they knew not what?* And as it cannot do good, it cannot receive Good. Faith is the Soul's Hand; but a Hand without the Conduct of an Eye, may lay hold on that which never will ſupport it. It's by Knowledg many are juſtified; it's by Knowledg eternal Life is begun. It is neceſſary in our Days, if we would be able to defend the Truth, or withſtand the Gainſayers, to be not only acquainted with the Fundamentals of Religion, and the way of a Sinner's Salvation, but to extend our Pains to the uttermoſt Compaſs of things contained within Sacred Writ: for ſurely what God thought fit to reveal, and record in a peculiar manner for our uſe, it becomes us to ſtudy: we cannot count it miſpent time to learn, when Omniſcience condeſcends to be Teacher. But beſides, there is this peculiar Reaſon for it, becauſe the Deiſts, and they who deny the Divinity of the Scriptures, derogate ſo far from them, as to leave uncertain what's Divine, what not; of this kind are *Eben Eſra*, *Hobs*, *Spinoſa*, Father *Simon*, the Author of the *Five Letters*, &c. for the Grounds of their Unbelief are generally built upon

upon the Circumſtances in * Scripture leaſt minded by Tranſlators or Interpreters, as being of little Moment, ſome apparent Contradictions in Time, Place, Genealogies, or Titles; for Inſtance, *Gen.* 12. 6. *And the Canaanite was then in the Land*: hence would they infer that *Moſes* was not the Author of all wrote in theſe Books that bear his Name, and what is ſuperadded by we know not whom, is not to be received as infallible. But there is no Foundation in the Text for their Concluſion; for what Abſurdity is it for *Moſes* to tell us the Canaanite was in the Land, when *Abraham* paſſed through it? neither is Reaſon wanting for it, *viz.* to give account of God's Fidelity to him in protecting of him when he paſſed even through it to take Seizin of it, though the Canaanite was there, whom he came to diſinherit.

A 2*d* Ingredient in this ſingular Temper of Mind was Faith, ver. 11. *How long will it be ere they believe?* Heb. 3. 18. *To whom ſware he, that they ſhould not enter into his Reſt, but to them that believed not? But* Caleb *was not of that Spirit.* V. 9. *Their Defence is departed from them, and the Lord is with us; fear them not.* Heb. 3. 16. *Howbeit not all that came out of* Egypt *by* Moſes *did provoke and diſbelieve.* And *Heb.* 4. 3. *They which believed did enter into Reſt.* He could not follow the Lord fully without Faith, nor was his Courage againſt ſo powerful an Enemy founded on any other Bottom: by human Eyes they were like a *David* before *Goliah*; nay in their own Eſteem, and in the Eſteem of the *Anakims* their Enemies, they were like Graſhopers, *Chap.* 13. 33. But by the Eye of Faith he ſaw God as a ſufficient Confederate and Aſſiſtant againſt all the Strength of *Canaan*; the *Anakims* were like Graſhopers in compariſon of God, and the meaneſt Worm he aſſiſts. *Caleb's* Knowledg was qualified or ſpecified by Faith: It is a common Axiom, that Knowledg may be without Faith, but not Faith without Knowledg; they are related as a living Creature and a rational Creature; one may live without Reaſon, but not exert Reaſon without Life. This was

* F. *Simon* finds three Authors to the five Books of *Moſes*; 1. Himſelf, Author of the Law and Ceremonies. 2. The Publick Scribes, Authors of the Hiſtory. 3. Of many Additions, which he falſly concludes to be ſince added or altered, the later Scribes, who compendized the publick Records. From whence he concludes; we know not what is his, what not. Or, as *Du Verſe* divides the Scripture; 1. Some Divine, *i. e.* where it ſays ſo. 2. Some Humane. 3. Some Prophane, as *David's* Curſes.

a Grace in my Parallel, not only well rooted, but well fruited; the Service she delighted in, could only receive its Reward in the other Life. Jesus Christ was at once the Object of her Love and Trust; her Lot, with the most of Believers, had its wilderſome Circumstances, and through it she travelled, *leaning on her Beloved.* The sacred Oracles, which are the Directors and Grounds of Faith, were the Objects of her daily Study. Peace with God, as the Mediator's Purchase, was the great Expectation of her Hope, together with the seeing King *Solomon*, with the Crown upon his Head, glorified in his Saints, and admired of all that believe: through whom her Faith was finally and ultimately terminated on God as a faithful Creator, from whom originally all Fulneſs flowed on the Head and Members of the Church, which she longed to see presented without Spot or Wrinkle. This is what of neceſſity we must imitate our *Caleb* in; without Faith there is no pleasing of God: they that believe not, are condemned already. *Heb.* 12. 1. not only this, but all the Elders from *Abel* are proposed as the Cloud in the Wilderneſs to follow; nor is *Adam* and *Eve* to be excluded from being Drops of that dewy Cloud; for though on Marriage he called his Wife *Iſhah*, of Man, or Woeman, yet after the Promiſe of the Redeeming Seed of the Woman, he calls her *Eve*, the Mother of him that quickens or enlivens all; and the like Faith she profeſſes and writes on her eldeſt Son *Cain*, *I have gotten* that Seed, *the Man the Lord*, I have born *Immanuel*, Gen. 4. 1. as the moſt Critical do interpret the Words. The only Exception about this univerſal Neceſſity, at leaſt among whom I have now to do, is Infants; it is ſuppoſed many of them are ſaved, but queſtioned if Faith have any Inſtrumentality in their Salvation, ſince Faith ſuppoſes Knowledg: nay the Apoſtle, *Rom.* 10. ſays, it *comes by Hearing*, which ſuppoſes not only the Exerciſe of a Spirit, but of bodily Organs. I ſhall ſay the more to it, having juſt now received a Letter about it, and two days ago another, beſide Viſits. I do profeſs it to be my Opinion, but not a neceſſary Foundation, no not to any Doctrine I then propoſed; for Charity for their Salvation through the Righteouſneſs of Chriſt, which the Letter grants, is ſufficient for all the Intents I mentioned it for: however I ſhall ſhew my Opinion is neither ſingular, nor wants Probability. As to the firſt, it's the common Opinion of the Papiſts, as we may ſee from *Bellarmine*

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and *Gregorius de Valentia* on Baptism; so *Suarez* on *Thomas*; and the *Conference* at *Ratisbon*, they deny that Infants have actual Faith, but grant habitual, which is sufficient for my Intent: but if we go to the Lutheran Churches, they universally ascribe an actual Faith to Infants; their Arguments are, that the Spirit of God which asserts that they that have not Faith are in a State of Condemnation, *Mark* 16. 16. *John* 3. 18. does assert that little ones have Faith, *Mat.* 18. 6. *Whoso shall offend one of those little ones that believe on me*; the like in *Mark* 9. 42. *Ver.* 36. we find that it was such a Child that Christ took in his Arms, such an one that has Angels for its Guardians, such an one as the Scripture calls βρεφος, *Luke* 18. 15. such as were brought to Christ in the Arms of others, not on their own Feet; the Bringers whereof the Disciples rebuk'd, not themselves, being uncapable of Converse: Jesus says, the Kingdom of God consists of such. And if there were no actual Sin in them, I should be apt to have Charity for all of them: for the *much more* on the second *Adam*'s Side will scarce suffer any to be condemned where that is alone, without the least Fruit or Effect. The greatest Objection lying against these Texts is, that the Infants spoken of, seem to be capable of Offence: to which, if we take the Interpretation of *Chrysostom*, with other Fathers, for an answer; to *offend* here is not barely to give an evil Example, but to reject, which was a Fault Christ reproves his Disciples for: the Interpretation is the more receptible, because Offending and Receiving are put in opposition to one another. The common Opinion of Calvinists is, that they have the Seeds of Faith, or some Gift like Faith, or a certain Inclination to Faith: so that there is scarce any Party left but Socinians to join with in denying Infants to have any Faith *. Indeed *Socinus* says about the State of *Adam*, that it's ridiculous to attribute Faith in God to Infants, and is like to the Dream of a feverish Man: but I cannot dream of any particular Persons interested in the Righteousness of Christ without an Union to Christ; and how one can be in Christ without Faith, or the Spirit which works Faith, is more than I can con-

* Indeed Mr. *Lock* denies Ideas innate, but determines not how early they may be conveyed by Senses, neither does he ever pretend to bar Heaven's Influence from creating Ideas in a Soul where its Case is not a span long, nor its bodily Tools fit for Work.

ceive of, or than the Scripture informs me of, which as generally attributes the Applicatory Work of Grace to the Spirit as the Redemptory to the Son. (2) I find ſome ſanctified from the Womb, and even that ſanctifying Grace in ſuch Exerciſe, as to move the very Organs of an Embryo in the Womb. Luke 1. 44. *The Babe leaped in my Womb for Joy.* Jer. 1. 5. *Before thou cameſt out of the Womb, I ſanctified thee.* How Sanctification can be without Faith is inconceivable, that being it the Heart is purified by, that the Soul lives by, that we are clothed with Righteouſneſs by: there can no Aſſertion be more without Exception than that *John* 3. 5. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of Heaven.* Fleſh and Blood cannot enter there; and *whatſoever is born of the Fleſh is Fleſh*: ſo that one muſt be born of the Spirit before he can enter thither. But 'tis obſervable, that *the Spirit blows where he liſteth*; neither the Indiſpoſition of the Body, nor the Corruption of the Soul can impede his Creative Influence: and it ſeems to me very unreaſonable to deny a Spirit's Converſe with the Father of Spirits, without a Capacity of converſing with Man: in order to the one, the Soul muſt learn how the Glaſs of the Senſes repreſents ſuch Objects to it; nay there is need of Learning and Obſervation to know the right Hand from the Left, it's a Relation few of 40 Years underſtand: a Hand is a neceſſary Organ to the Body, but a very foreign extrinſical thing to the Soul. If we come from Scripture to Experience and Obſervation, we find it eſſential and neceſſary to the Soul to think; it's as natural for a Spirit to think, as for a Body to be long, broad, and thick. 2*ly.* Wherever Thoughts are, they are good or bad: Gen. 6. *The Imagination of the Thoughts of their Heart are evil continually: All that proceeds from a Spirit, is moral.* Chriſt ſays, *that defiles not a Man which goes in at his Mouth, but what comes out of his* Heart. 1 *Cor.* 15. As the Father of Spirits is a quickning Spirit, the Soul is a living Spirit, the Image of him who is a pure Act. How can it live without Thought? (our Body cannot without Motion) or be ſanctified without good Thoughts? If that ſleep, what can awake it? 3*ly.* We find it was a common Opinion in Chriſt's Time, that an Infant was capable of ſinning before it was born, which he never thought worthy Refutation or Denial; *Did this Man ſin, or his Parents, that he was born blind?* If being born blind, was the Puniſhment of foregoing Sin, then the Infant could act Sin; why not

not Faith too? 4*ly.* Can they inform us of the Difference between a Soul newly formed by the Hand of God, and after ten or twenty Years of Age, that a Creative Operation of God ſhould be needful to work Faith in the one, but not able enough to create it in the other? One ſhould not make Exceptions to the Scriptures general Aſſertions, without ſome clear and ſolid Reaſon; this the Socinians grant. His common way of ſaving is by Faith, and common way of working Faith is by Creation; and what Impediment can reſiſt or render the Subject uncapable of that Influence? Original Sin is more powerful by Habits radicated in the Adult than in Infants; the part of this now under Conſideration is the Want of that *moſt like* Image of God (the Senſe of Likeneſs and Image, an Hebraiſm;) God cures that Privation by planting it in the Soul: the Scripture informs us it conſiſts *in Knowledg, Righteouſneſs and Holineſs.* Are the Infants ſanctified without being transformed into the Likeneſs of God? that is a Contradiction; and it is as great a one to imagine the Image of God without Knowledg. Pſal. 8. 3. *Out of the Mouths of Babes and Sucklings thou haſt ordained Praiſe.* This is not objectively only, as the Heavens declare God's Glory, but actively with their Mouths; which (*Mat.* 21. 15.) was fulfilled by the little Children that went with their Mothers to the Temple: though (*Luke* 18.) the Diſciples began (it's like) the Hoſannas, yet even Sucklings of two or three Years old filled up the Chorus: And could their Tongues praiſe him, and not their Souls think of him? I cannot imagine, that the Difference between a Suckling's Soul and a newborn or unborn Babe's is much. 5*ly.* Can all the Pains of an unregenerate Man ſtudy himſelf into a Spiritual diſcerning? 1 Cor. 2. 12. *The natural Man knoweth not,* &c. And can the want of that Pains hinder the Holy Ghoſt from induing the Soul with that holy Unction? Suppoſe the Child die, and be carried in the Arms of its Angels to Glory, will it want Knowledg there? or do the unprepared Organs, while in the Body, prevent the Holy Spirit's Influence? 6*ly.* Take the Experiment of a pregnant longing Woman, and we may find Willings and Nillings, Inclinations and Averſions as powerful in an Infant unborn, as in the moſt adult Age. Is the Soul already able by its Maker's ordinary Influence to reach, and govern the Imagination of Child and Mother

ther both ſo early *, and his regenerating Influence not create as powerful ſpiritual Inclinations towards himſelf? May not the Object be as particularly diſtinguiſh'd and determin'd, and as cloſely apprehended in Spirituals? and ſhall not that be called Faith? 7*ly*. It is a common Dictate, that many Probabilities make a Demonſtration, or ſure Argument; and I ſhall give as many more when theſe are anſwer'd: but I am afraid I have given too many for ſuch an end.

I ſhall conclude with *Rom.* 9. 11. from which I make theſe Remarks: 1. He denies not thinking, but doing. 2. He denies not that Infants may do Good or Evil in the Womb, for he makes two Negations, *neither*. 3. He aſſerts that God had both elected and called the one; 1*ſt*, Before Birth: 2*ly*, Yet more early, before doing Good or Evil (ſays *Jac. Alt.*) before the ſtrugling in the Womb, *Gen.* 25. God having called the one in the Womb. The Enmity between the two Seeds made *Rebecca*'s Belly the Stage of the begun War; the Lord tells her, there were two manner of People in her Womb; this Text tells us that God's Calling made the Difference †. Faith is always eſteem'd the immediate Effect of Calling. Now here were Works and War in the Womb: Works and Victory are through Faith, *for the Children being not yet born, neither having done Good or Evil, that the Purpoſe of God according to Election might ſtand, not of Works, but of him that calleth.* I have treated this as an Opinion

* If from the Mother, the Creator's Influence is more ſtill; but that the Longing is from the Child, not the Mother, we may conclude, firſt from this, there are not ſuch powerful Appetites in her when not pregnant. 2*ly*. Suppoſe immediately bringing forth by it, the Mother longs no more, the Child continues to crave, refuſes all things elſe, moſt greedily eats that, (tho Food that needs a moſt ſtrong digeſtive Diſpoſition) and is eaſy and ſatisfied with it.

† For, *viz. The Elder ſhall ſerve the Younger*, is by *Paul* ſaid, *ver.* 13. to ariſe from God's Love, and *ver.* 11. to break forth firſt in Calling. Or the 11*th ver.* is the Senſe of two Scriptures, *Gen.* 25. 23. and *Mal.* 1. 2. Love is explain'd by Purpoſe, and Maſtery explain'd by Calling. The Spirit of God in *Hoſea* 12. 3. applies as little a Story as this Strugling to the Spirit of God as Author, *Gen.* 25. 26. his *Hand took hold on Eſau's Heel*. *Hoſea* from this moſt ſharply reproves *Jacob*'s Poſterity as degenerating from their Father; You (ſays he) confederate with the Aſſyrians, and carry Oil to *Egypt* for aſſiſtance, but *Jacob took his Brother by the Heel in the Womb*; how entirely did he depend on God's Aſſiſtance, how early did he long for the Inheritance, how highly did he eſteem the Promiſes? And he adds another Inſtance of the ſame, *ver.* 4. from *Gen.* 32. 24. from which we may further conclude, if his Victory over the Angel was by Faith, ſo was his Wreſtling with *Eſau* in Faith. *Joh. Schmidt* draws this Doctrine from it, Infants are capable of the Spirit's Illumination and Operations; for by this Grace he wreſtled with *Eſau*.

on all along for Faith as it is God's Gift; the Father's drawing to the Son, by perſwading and alluring, and the Son's apprehending the Soul immediately, is all that I think neceſſary to plead for, ſince Faith juſtifies as it unites to Chriſt; and I am ſure if the Father's drawing, and the Son's apprehending unite not our coming, our believing which is the Fruit of it, will not: his Calling unites as much as our anſwering; and the Denial of this in Infants ſeems very ſtrange: it is ſafe enough to aſſert Salvation in ſome without Means, or under other Means than we enjoy; but to aſſert Salvation without Grace, either redeeming Grace in the Son, or applying Grace in the Spirit, is trampling on Chriſt's Blood, and doing deſpite to the Spirit, ſetting up another Goſpel; and to think the Spirit works different Effects in different Souls, is as abſurd: there is one Faith, as there is one Spirit; what are contrary to the Effects of the Spirit in the Goſpel are Fruits of the Fleſh, and Faith is the firſt Fruit of the Spirit: or to think that the Spirit of God is in a Soul, dwells there, works there without Effects, is as ſtrange. I have always, as *Hen. Alt.* put this among my Problems, *i. e.* abſtruſe Queſtions, yet do think it of greater moment, than that about Infant-Baptiſm; for the one is about the manner of a Goſpel-Ordinance, the great Virtue whereof lies in doing it with a good Conſcience, there is nothing in the Ceremony of moment, abſtractly conſidered: the other is about Goſpel-Grace; if one kind of Grace for the Old, another for the Young; one kind for the Dumb, Deaf, Diſtracted, and who had no Opportunity of exerciſing their Senſes about external Means of Grace, another for them who have; if God, who has not limited Means by Grace, has limited Grace by Means; if the Spirit cannot ſanctify my Soul, and fill it with Faith, Love and Patience, becauſe when an Infant I loſt my hearing; if one Man can be juſtified by another's Faith, *viz.* the Parents, or Chriſt's, as *Antin.* ſay, as well as another's Righteouſneſs, *viz.* his; 1 *Kings* 14. there was ſome good thing, a real, ſpiritual, acceptable Good in *Jeroboam*'s young Child; there is little reaſon to think it was convey'd by means of Grace, the Education of a Pagan Idolatrous Family did not afford it, tho under ſome Places of Popery it may; the Child may be was not yet capable of any.

But I ſhall return to the Adult. If Faith be neceſſary in Infants, ſurely it's neceſſary in the Adult: if without Hope, we are without God; if without Faith, we are without Chriſt, the Word preach'd

preach'd has never profited us, the Goſpel is in vain, and its Grace too to us, if not mix'd with Faith: but where it is, all things are chang'd from a State of Death to Life, the Soul lives by Faith; it's worſe than a dead ſtinking Carcaſe, until Faith dawn in it. 2*ly*. It brings Light into the Soul, that was like a Dungeon before; it is the Evidence of things not ſeen. 3*ly*. It's an humbling Grace, for by it the Soul is convinc'd of its Sin and Guilt: a Man will never own that he was conceiv'd in Sin, born in Iniquity, by nature a Child of Wrath, until the Light of Faith ſhine; that will make the Soul ſay with *Job*, *I have heard of thee by the hearing of the Ear, but now having ſeen thee, I abhor my ſelf in Duſt and Aſhes*. 4*ly*. By Faith the Soul glorifies God, *Rom.* 4. 20. as *Abraham* did, it will honour him in his Precepts, Promiſes, Providences; it will bring every Imagination, every Thought and carnal Reaſoning into ſubjection to Chriſt. 5*ly*. By it the Soul is preſerv'd in danger, 1 *Pet.* 1. 5. it's the Soul's Shield of Defence, and Sword of Defiance. 6*ly*. By this we have Acceſs to God, and approach the Throne of Grace with Boldneſs. 7*ly*. By this we are patient in Tribulation; we can ſuffer Reproaches, while we truſt in the Living God, and have hop'd-for things realiz'd and preſented to the Soul. 8*ly*. It's a Rarity, and yet a very ſeaſonable Grace. *Egypt* was a Type of Popery, and the Wilderneſs a Type of the Brinks of the Church's Deliverance: Faith was then rare, but 2 of 700000 entred *Canaan* for want of it, *Heb.* 4. So Chriſt ſays, *When he comes, ſcarce ſhall Faith be found upon the Earth*. Would we know the Reaſon of our turning thus into the Wilderneſs again, when we thought we were on Mount *Piſga?* we want Faith. It's the very time for the Faith and Patience of the Saints, and they want it; like the fooliſh Virgins, ſome want Oil, all are aſleep when the Bridegroom calls. 9*ly*. As it's rare, it's difficult: it's as eaſy for God to produce it in the youngeſt Infant as in the oldeſt Man; it's a Fruit of the Spirit of God, not of our Spirits: all things in Man are againſt it, nothing for it; the ſtronger his carnal Reaſonings grow, the more difficult is the Work of Faith: The Philoſophers were the Goſpel's greateſt Enemies. To ſuppoſe it in *Adam* before the Fall, had been to ſuppoſe what was repugnant to, and would have overthrown his State. Fallen Man needs the Spirit to convince him that he is in Unbelief, needs Chriſt being given for him, needs a being given and drawn to Chriſt by the Powerful Arm of the Lord.

Let

Let not us be among the common ſort of Iſraelites, *that deſpiſed the pleaſant Land, and believed not his Word*, Pſal. 106. 24. who could not enter in becauſe of Unbelief, *Heb.* 3. laſt. *Zachariah*, who walk'd in all the Ordinances blameleſs, was ſtruck dumb 9 Months for an Act of Unbelief, *Luk.* 1. 20. Chriſt upbraids his Diſciples for defect in another Act, *Mark* 16. 14. We have great and precious Promiſes of a better *Canaan*, a more glorious Theocracy; let us ſtrive to enter by Faith. The Emperor's Victory over the Turks, his planting his Ephodical Tent between the Seas in the glorious Land, would open a *Piſga* Sight of it to us, *Dan.* 11. 45. Shall not we believe God's Word? or can we deny his giving of it? His Word, his Promiſe, his Covenant, his Oath we have, his Seal we have, the Experience of our Fathers we have. Was not God always faithful?

Obj. *But we cannot believe of our ſelves.*

Anſw. 1*ſt*. We can forbear many things which may hinder the Exerciſe of it, as a Woman may prevent Miſcarriage. 2*ly*. We can be humbled for groſs Sins, and let Convictions take place. 3*ly*. We can uſe Means, and be diligent in the practice of all Ordinances. 4*ly*. We can be watchful in the uſe of them, waiting with Fear and Trembling, if the Angel will move in theſe Waters. 5*ly*. We can try it, endeavour, go about it, ſeek out the Promiſes, meditate on them, propoſe them. 6*ly*. We can do this in ſubordination to God, waiting if he will bleſs the Loaves in the eating. 7*ly*. Exerciſe Acts of Self-renouncing in the Performances, *Gal.* 2. 16. even the very Act it ſelf: *That we might be juſtified not by the Works of the Law, but by the Faith of Jeſus Chriſt.*

3. A great Eſteem of Divine Bleſſings and Favours: *They deſpis'd the pleaſant Land*, Pſal. 106. 24. *Deut.* 8. 7. *Hoſ.* 2. 8. This *Caleb* did not, he greatly eſteem'd the Land: there is yet a better Country and City (*Heb.* 11.) in our Promiſes. My Parallel was a great Admirer of this New *Jeruſalem*, and no unthankful Undervaluer of our Day of ſmall things; ſhe was not of his Temper, who preferr'd a part of *Paris* to a Portion in Paradiſe. All come ſhort of this Pattern, who love *Egypt*. *If any Man love the World, the Love of God is not in him.* 2. If any are lazy, and ſtrive not to enter by the ſtrait Gate into this Reſt. 3. When Heaven is not counted worthy the Dangers and Difficulties we incur by the way, when the *Anakims* conquer our Faith. Let us think on ſinging the Song of *Moſes* and the Lamb, of the 5*th* Kingdom in Succeſſion.

4. A Publick Spirit: Her Pains were not ſo much for building her own Family as the Church of God; a great and pious Zeal of this kind was like the Sacred Fire on the Altar that never went out: I may ſay, ſhe went about continually doing good; to the Rich, minding them of their Duty with that Prudence, that I never heard her complain'd of as a buſy Body or the like; to the Poor, relieving them: the Decay of this is of a mighty threatning Aſpect. Many counted Patriots of their Countrey, have diſcovered Self too much, a powerful End and Principle, and the Effect of it is among the Body of the People; they think there is no ſuch thing as *Tribuni Plebis*: If any Man ſeem to ſhew a Zeal for his Countrey, the Vulgar Verdict is, *Does he want a Place?* never was a Nation leſs liable to idolize the Princes of their Tribes, yet no doubt there are *Calebs* among them; without ſome remarkable Revolution, none or one is like to be our Lot. The Heat of Contention between *Non* and *Con* never did appear more abated: this Government ſeems like the Tree that ſweetned the Waters of *Mara*; yet where is the Man of ſo publick a Spirit, as to reform the Abuſes both Sides complain of? One is that the Curſes of the Law ſhould ſtand in place of the Diſcipline of the Goſpel: publick Prayers are conſtantly according to form ſaid in *Lent* for mending this; hence is a publick Acknowledgment that the Church wants the primitive Diſcipline. 2*ly*. That there ſhould be no Partition between the World and Church of Chriſt, no Door of Entrance into the ſacred Society of Saints: this has made the Church the World, the vileſt and moſt abominable of Men (like the Abomination that maketh deſolate) ſitting where they ought not, profaning the Lord's Table, confirming their own Damnation: it were a Seaſon to perpetuate the Honour of ſome Publick Spirit; but moſt mind their own things, few Chriſt's.

5. Of a Peaceable Spirit. *Caleb* was none of the ſeditious Rebels that were for caſting off *Moſes*, and making another Captain, under whom they might return to *Egypt*. My Parallel imitating our unerring Pattern, has often rebuk'd ſuch haſty Diſciples, that were immediately for bringing Fire from Heaven on *Samaria*; ſhe was no Deſpiſer of Authority, though a Longer for that fifth kind of Government, that all the Kings of the World ſhall never prevent: happy they *who kiſs the Son, and put their Truſt in him.* It is nigh and neceſſary: Let us follow *Caleb*'s Example, not a

Corah's

Corah's or an *Abſalom*'s, filling our own Place, doing our own Buſineſs, and with Faith, Prayer, and Patience wait for Chriſt's ſecond Coming.

6. A Spirit of Courage and Charity: he would have ventured againſt the Sons of *Anak*; he run the Risk of the turbulent Rabble, when nothing but God's immediate appearing could have ſaved his Life. He would fain have ſaved *Iſrael*, and have perſwaded them not to rebel againſt God, whatever was the Conſequence. *Moſes* ſhewed yet more of this Spirit, who preferr'd the ſaving of the People to the monopolizing all the Promiſes, and the whole fruitful Land for his own Family.

7. Of an healing uniting Spirit. If ſhe found any to be of the *Houſhold of Faith*, it was not in her Power to ſhut up Bowels of Compaſſion; though ſhe was ſettled in particular Fellowſhip with them whoſe Cuſtoms her own Judgment moſt harmonized with, yet ſhe was for a Bond of Peace wherever there was Union through the Cement of the Holy Spirit: ſhe was not for rejecting whom Chriſt had received, a great Rule for Communion. *Rom.* 15. 7. Though their Faith be weak, yet (*Rom.* 14. 1.) they are to be received, and not tormented and vexed with doubtful Diſputations about Meats, or keeping Days, or ſome one particular Ordinance, as that of *Circumciſion*. At firſt the believing Jews rejected the Fellowſhip of the Gentiles for want of it, they unjuſtly compelled them to it: But afterwards, when the Roman Governours began to diſtinguiſh between the Jews and Chriſtians thro' *Pliny*'s Information, and that the Jews were hated of the Romans, and cut off for their cruel Murders and Slaughter, but the Chriſtians more favoured for their peaceful Tempers; ſome of the Gentile Believers, though unjuſtly too, rejected the Communion of the Jews, this was *Diotrephes*'s Fault, 3 *John ver.* 10. Eccleſiaſtick * Authors inform us, that his Pride in doing by himſelf what was only in the Power of the whole Church to do, was his great Sin. There is in our Day the like Fault among ſome about Infant-Baptiſm; the leſs the Difference is, the greater the Sin is in making that Difference a Partition-wall of Diviſion. The Difference is not about the total neglect of the Ordinance [though I do hear ſome are run to that Extremity] both Sides grant its Ne-

* *Vide Ittig. de hæreſ. & Stockmannum.*

ceſſity and Uſe as an initiating Ordinance, the firſt viſible Mark of a Diſciple or Chriſtian; he that utterly omits it, is by Profeſſion a Pagan, though it may be a Believer: indeed he deals baſely by the Saviour he believes in. 2*ly*. The Difference is not about the Subject (I confeſs ſome run to the Extremity here too, baptizing all preſented to them) *viz*. Believers; for if we did not think that ſome Infants had Faith, we ſhould baptize none of them: The Queſtion is then about the Objects or Grounds of Charity. Now let the Error be on which Side ſoever; the Queſtion is whether it be a ſufficient Ground of Separation, or refuſing Communion, becauſe my Charity is more extenſive than yours. I (may be) think, ſince God has revealed it, and we ſee it fulfilled, (though not without many Exceptions of bad Children) that God's common Road and Method of bringing his Elect upon the Stage of being, is thro' the Loins and Bowels of them that are Elect and Believers, though he has not tied himſelf to it, (then indeed it would be more than a Ground of Charity) there being many Proſelytes in all Ages, even out of *Cham*'s Line; yet this is the King's high Road: and indeed the Stop that was put to it (in cutting off this Entail among the Jews, and beginning afreſh with the Gentiles, engrafting theſe formerly wild Branches to ſuck fully as much Spirit and Oil from the Root as the native Branches) was ſuch a Deviation from this wonted way of Divine Influence, that it has been but once in the World, will never be again, was not without repeated Prophecies to prevent ſtumbling about it; and that once was not a total Deviation from the common Road, many being continued. 2*ly*. Becauſe it was for a time only: *touching the Election, they are beloved for the Fathers*; there is a Life and Reſurrection to come to their Dead *. 3*ly*. They have no groſs Iniquities, no viſible Outbreakings, no apparent Blains or Boils from the bitter Root of Original Sin; they have only againſt them what is conveyed through the firſt *Adam*, and what ſecret Emanations from it are contained within the Compaſs and Sphere of pure Thought or Imagination. But then we have the *much more* of abundant Grace, the *much more* of the ſecond *Adam* for them. I do aſſert that this Extent of Charity in any Man, though profeſſed

* I deſire in this to be underſtood as obſerving the Difference between the Jewiſh Church, and God's Method of propagating Churches among the Gentiles.

ſeſſed and put in practice, ought not to be a Bar for which any Chriſtian Church ſhould refuſe him Fellowſhip and Communion.

The ſecond Difference is about the Manner or Quantity of Water this initiating Ceremony is to be performed with, if Dipt or Sprinkled. Let us now take a like Caſe we can think on without Prejudice, *viz.* the Cup in the Lord's Supper: Suppoſe then ſome ſcrutinous Mind, and ſcrupling Conſcience ſhould queſtion whether any receive the Lord's Supper, who drink not a whole Cup; it is ſaid, *Drink this Cup: Is ſipping drinking? or is a Sip a Cup?* Would it not be unreaſonable to refuſe a Man Communion that would only take a Sip, when the Body of the Church were for each drinking a Cup? It would be of this Importance; Sir, you ſhall not be of our Church, if you take not off your Cup. Some Controverſy like this was between the Gentile Chriſtians and Jewiſh, notwithſtanding which *Paul* (*Eph.* 4.) informs them the Baptiſm was one, *One Lord, one Faith, one Baptiſm.* From Mount *Sinai* until Chriſt's Reſurrection, that is, during the Jewiſh Church-Conſtitution, Dipping was the manner; after Chriſt's Reſurrection (*Mat.* 28.) he gives a new Inſtitution more ſutable to the Conſtitution wherein he intended to make light Burdens and eaſy Yokes; after which we hear not of their going to the Water, but the Water coming to them, *Acts* 10. 47. Some other differences (*Acts.* 19.) there were between *John*'s Baptiſm and Chriſt's, but that is not my Buſineſs; it is Union, Love, Peace, notwithſtanding that Difference, that is my Buſineſs, and ſhall conclude it with a Saying of a Friend and Brother, If a Seal ſhould be ſet to a Blank ſometimes, and God afterward condeſcend to fill up the Bond, however valid ſuch an Act might be among Men, no doubt it's good in the Sight of God.

The 4*th* Branch is the Practice that flowed from this Temper of Mind: *He followed the Lord fully*, wholly, conſtantly, uprightly; there was a Fulneſs in what Good he did. This Fulneſs * reſpects

* Joſias *turned unto God according to all contained in the Law.* David *had reſpect unto all God's Precepts, and refrained his Feet from every evil Way*, Pſal. 119. 128. *I eſteem all thy Precepts concerning all things to be right. Euſtathius* ſays, the Law is copulative in the Precept, Love God and thy Neighbour, but disjunctive in the Threat, Do all or die: Mat. 23. 32. *This ought you to have done, and not left the other undone.*

ſpects the Rule of our Practice and Profeſſion; he was not for half-work, almoſt a Chriſtian, he was for all the Parts of our Duty to God and Man, a ſound Faith, a holy Life, pure Worſhip, and appointed Government. Search moſt of Profeſſors, and you will find them lame in ſome of theſe. But I muſt ſay of this good Woman, ſhe was good at this too; though ſhe was of large Charity to others, ſhe laid ſtrict Bonds on her own Neck, and was faithful to the Light God gave her. And this is a ſingular thing in our Day: many think Doctrine and Practice are to be minded, but the other two, eſpecially Church-Government, is a Matter of Indifferency; and yet it's viſibly from a Defect in that, that this Nation is ſo full of Unholineſs, the ſacred Privileges proper to Believers being thrown to worſe than Dogs, before whom ſuch Pearls are not to be caſt. I ſhall propoſe to every conſcientious Chriſtian the Method of *Turetin*'s defending the Reformation from Popery: "It pleaſed God (ſays he) to open the Eyes of ſome, "who ſaw themſelves inſtead of being in a Church of Chriſt, to "be in a Society that had Error in its Doctrine, Idolatry in its "Worſhip, Tyranny in its Government; it was unlawful to live "in that, and unlawful to live without publick Worſhip: to pre-"vent Sin in either Extreme, we did confederate into Societies for "publick Worſhip, and called whom God had enabled and ſent to "publick and ſacred Office, for adminiſtring Ordinances and Diſ-"cipline among us. The like ſays Mr. *Claud* on the ſame Subject. *Strauchus* adds, that the Civil *Comitia* of *Spire* had no Power over them in Matters of Faith or Worſhip, and therefore the Proteſtants, tho fewer in Number, acted nothing repugnant to the Conſtitution of the Empire. Nor has a Synod to do with any thing but the Churches they repreſent in the Affairs that are ſacred.* It is true, this Affair is but a Hedg, but we have a moſt doleful Proſpect of the Flock's Condition by its Removal, or never being built.

See

* The Clergy's intermedling with the National Affairs, has provoked nurſing Fathers to be cruel Step-fathers. The Church's grand Apoſtacy began together with her Inroads upon the Civil Power: and indeed where two Powers are of equal Extent, that which governs the Mind moſt, is like to command moſt; if the one promiſe Heaven, and threaten Hell, and render it credible to the ignorant; the other only promiſe Protection from a foreign Power, who will let him be Cobler ſtill if he live peaceably, and threatens only a temporal Death that ſometime ſhortly he muſt ſuffer; we may eaſily gueſs, and hundreds of Years Experience hath evinced who ſhall be Slave, who Governour, Pope or Emperour, King or Synod.

See you that design the Good of your own Souls or Posterities, who value Loyalty to Christ as King, who would do as much as you can to reform a Nation, get into, or build up Church-Societies with Walls of Government, Doors, or Ways of Entrance to the Good, all the really Good, and thundring Exits to profane Hypocrites, when their Vileness discovers them. It is neither the Interest nor the Duty of a Magistrate to meddle in this: they swearn on the Peoples Inclination, the Sin lies at the Door of Well-wishers to Reformation; the hunting out of bad Houses is a good thing, but it will never do the 10*th* part of Service, tho it should succeed, that this will. This may be my last Sermon too, and I leave it as my Advice; nay, the Counsel of Jesus is rejected in the neglect of it. You have here a double Pattern, a *Caleb* in the old Church, in the Egyptian Wilderness, contending for Obedience to the Theocracy they were under; and a Parallel of exact Conscientiousness to our Gospel-Christocracy. Civil Government is but human, in comparison of its Divinity. The Church at first had her Customs, 1 *Cor.* 11. 16. and these were copied from *Paul's*, 1 *Cor.* 4. 17. that were uniform in every Church, and *Paul's* from Christ, 1 *Cor.* 11. 23. The Form of the one is Arbitrary, for the Good of the People: the Form of the other settled by him that is the Wisdom of God, and cannot err in what Means conduce most to Souls Good; his is the only way of correcting abounding Offences: the Magistrate's Sword is the Medicine for Injuries. Let us leave Sin to God's alone immediate Government; *Against thee, thee only have I sinned* *. Let us be like *Zachariahs* and *Elizabeths*, walking in all the Ordinances of God blamelesly; this is our Lord Jesus Christ's great Ordinance, *Mat.* 18. at large. If I be off of my Subject, I am in in my Duty, as is every one that loves our Lord Jesus Christ. And though the Person I speak of was a Woman, I may say I know not whether her Skill, her Zeal or Conscience did most outshine in this very thing. And when I again consider, I stand amaz'd to see Men of grey Hairs, good Men, serious Men,

* The Popish Abuse of pretending to pardon arose from the primitive Practice of absolving from Offences, the Church thereby signifying her Satisfaction; but it's Blasphemy for Man to pretend the other, and Folly for the Sinner to multiply Offences by Confession, when he only violates God's Law, and offends his Holy Eye.

Men, that excepting hearing a Sermon, or going to Prayer, never make Conſcience of any other Ordinance, as if the reſt had been appointed by ſome other Authority; they pray, and cry for the Seal of the Spirit, but will want it before they ſubject to a ſealing Ordinance: they are griev'd for abounding Scandals; while their Slight and Contempt of Ordinances is as influencive an Offence as Whoring or Drinking. Surely, ſays a young Convert, there is little Religion, or Acceptableneſs with God in ſuch Duties, elſe ſuch and ſuch a good Man would not contemn them ſo. Such Profeſſors in neighbouring Nations would be counted Atheiſts, however we eſteem them here. He that dare to pick and chooſe, may on the ſame bottom throw off all. My Judgment leaves a great Bulk of the Nation's Profanity at ſuch Mens Doors, whatever they think of it.

2*ly*. A fulneſs in following the Lord comprehends true Principles and Ends in our Profeſſion and Practice. *Iſrael* was an empty Vine, bringing forth Fruit to her ſelf. A ſelfiſh End makes an empty Action. This is chiefly to be regarded in our Profeſſion, for a Man's own Soul is not edified by that; it's to glorify God in the Edification of others. A good Man is ſatisfied from within himſelf. A Soul is ſtrengthned, increas'd in Knowledg, Holineſs, Heavenlineſs, comforted, aſſur'd in Faith by the Ideas and Thoughts God raiſes up within the Soul: but the publick Show or Appearance a Believer makes by his profeſs'd Subjection to every Ordinance of Chriſt's Appointment, is to edify others. God makes Men Lights, to be ſet in Candleſticks for others. Churches are ſet up out of Loyalty to Chriſt; but what is the End, but the Growth of one another, and the Converſion of Strangers? I ſhould ſay more than would be believ'd by Srangers, if I ſhould give account of this Woman's Charity to Souls; and as there was a Fulneſs with reſpect to the End, ſo to the Principle; tho harmleſs as a Dove, yet not like *Ephraim*, a *ſilly Dove without Heart*. Her Comfort under her Croſſes, her Conſtancy under Diſcouragements, her conſcientious Subjection to Ordinances, in the World's Eſteem, and bulk of Profeſſors, too vile and contemptible, her Courage under Perſecutions, her Contentment under Circumſtances that would have fill'd hundreds with anxious Care, her Charity never abating upon Temptations from ſtraitning Difficulties at home, which at laſt her Faith may be ſaid to conquer more than her Pains, no Hypocrite

coul*d*

could ever paint the Fruits of the Spirit, to ſuch a Life, Heat and Motion, never yet were drawn by any Pencil: Her Pulſe and Zeal, Warmth and Works, left no *may be's* in any Soul that had the Spirit of diſcerning. One of her Chriſtian Siſters had aſſurance without Clouds (tho with a moſt painful torturing Diſtemper) 40 years together. Her own Life of Faith wanted neither Joy nor Peace. I wiſh that ſome poor Earth-worm, ſome covetous Miſer might lay to Heart the Eaſe and Pleaſure that conſiſts in being a faithful Steward; that the rampant Prodigal would conſider, that tho he may rebel, the Godly only doth rejoice. Theirs is like the crackling of Thorns under a Pot, a Noiſe not very harmonious nor delightful; and the end is Aſhes: but the Joy of the Believer is all his Life, is in his Death; Death's Ghoſtly looks, his ſevere Blows, his tormenting Wracks, cannot imbitter this Cup of Joy: as I am inform'd it was with her; *my Joy in the end, is Joy without end.* This is another Ingredient of Fulneſs, a Fulneſs in degree, a Fulneſs of Joy, when all our Sorrow flows only from want of more Holineſs, when with *Lot* it's only from the Sins of the Sodomites we live among; our Tears with *David* are either becauſe the Wicked tranſgreſs the Law of God, or our own Infirmities prevail into Deformities. Conſider, O ſecure Sinner, that every converted one is a Child of Light, begotten of the Father of Lights; and the Seed of Grace is a Seed of Light. Now the meaneſt Light in the World will diſpel Darkneſs from it ſelf, and in ſome meaſure communicate it to others: the Stars will ſparkle in the darkeſt Night, a Candle will conquer a large Room of Darkneſs; nay, the fainteſt Light of a dri'd or ſcaly Fiſh, or rotten Wood, will remain invincible againſt all the Power of Darkneſs: there is no Faith without ſome Aſſurance, nor no Grace without ſome ſecret Joy. If our Joy and our Hopes be in the ſerene Air of Heaven, the Tempeſts below cannot extinguiſh it.

3*ly.* A following the Lord uniformly, and proportionably, is a following the Lord fully. 1 *Tim.* 5.21. *That thou obſerve all theſe things, without preferring one before another; and that thou do nothing partially.* The new Creature is neither maim'd nor monſtrous; there is a comely Symmetry in a Chriſtian's Growth; all his Zeal and Devotion is not terminated on one Ordinance; according to the Weight and Moment of the Matters of the Law, they are of Value with him: he is no Phariſee to neglect the weightier Matters: he values an In-

tereſt in Chriſt above all: next an holy Life, he eſteems a Profeſſion under all Marks of Chriſtianity, and is jealous of every other Mark, leſt it be the Beaſt's and Dragon's: he prefers a whole Set and Species of Precepts and Ordinances to the Mode of one, that may be debatable too. The Churches Hedg has many Stakes in it: the neglect of that is not the neglect of one Command, but of a whole Series, and the Means of quickning and giving Life to all.

4*ly*. A following the Lord fully, is to follow him in all Places and Times; whether the Company be for Truth or againſt it, they are for it, not imprudently caſting Pearls before Swine. But Truth is then like a Fire in the Breaſt, and a Flame ſhut up in the Bones, when derided and oppos'd; and when Seaſon requires, is defended and vindicated. Religion rules the Converſation in the Shop or Market, Court or Kitchin, as well as in Church, ἀγαθὸς ἀληθῶς καὶ πεφάγωνος, ſays *Ariſtotle* in his Ethics. A *Caleb* is a true Cube; throw him where you will, he falls on a Square. True Gold waſtes not in the Fire, ruſts not in the Water. He is not a Phariſee, good in open view, nought in ſecret; nor of the vain Religion *James* ſpeaks of, that lies all in the Tongue, and yet not able to govern or ſteer that aright. He always minds an over-looking and over-hearing God; he fears continually, and his Faith and Love keep pace with his Fear.

5*ly*. A following the Lord fully conſiſts in a conſtant Deſire and Endeavour after a Fulneſs; fully and following after will conſiſt (without repugnancy) in no other ſenſe. We find the Angels following after Knowledg, prying and ſearching into Divine Myſteries; and we read of them rejoicing in their εὑρηκα's, I have found him, I have found him, 4000 Years after their Creations at leaſt, *Eph.* 3. And ſhall the Angels in the triumphing Church above run to and fro for the Increaſe of Knowledg, and the Angels below ſtand at a ſtay, and ſay, it is enough? Did the Prophets in the Old Teſtament, ſearch into Brim and Bottom, Time and Place, Manner and Matter of their own Prophecies, and ſhall not we? A thriving Miniſtry would make a thriving People, and a thriving People would make a diligent Miniſtry. Do not cry to your Miniſters, Pray preach eaſy things, and ſmooth things: do not ſatisfy your ſelves only with old repeated things, when it's the Command of Chriſt that the Scribe be Learned, and able to bring forth New and Old. Make your Paſtors live without Care, in caring for

for them in worldly things, that their Care may be alone ſpent in providing Food for your Souls. It is not to be told in *Gath* what Graſhopers we are in compariſon of our Fathers, by this very thing. *Heb.*6.1. how pathetically does *Paul* exhort the converted Hebrews to leave the Principles of the Doctrine of Chriſt, and go on to Perfection? Is there not ſome Truth in the falſe Calumnies of the Profane, who ſpend their Sabbaths in the Fields, Beds, or Taverns; who ſay, *We can tell all that we ſhall hear at Church*, we know more than we can do? But new Arguments might make them believe that more firmly; and if they believ'd what they pretend to know, their Faith would make a new Life. Did they believe that the Lord is good to thoſe that wait on him, and to the Soul that ſeeketh him, they would not ſlight ſuch a gainful Trade. Let us then through Hearing, Reading, Praying, and Meditating, follow on to know more fully, to believe more fully: Let our Faith grow more ſtable and fix'd at the Root, by clear Evidence and powerful Arguments, water'd with the Dew of Heaven, until it come to a Demonſtration of the Spirit, and full Aſſurance of Faith: Let it be like the ſpreading Vine, ſtretching it ſelf, and by its *tendrel* Fingers laying hold of every Promiſe: Let it flouriſh in Comforts, and fructify like the Cluſters of *Eſhcol*, that were planted by the upper and nether Springs: To have a more full and perfect Patience, until we are capable to poſſeſs our Souls, and our Souls poſſeſs us in Want and Wearineſs, in Reproach and Flattery, that the things of the World, and Perſons too, may ſtill be an *Obiter* in Compariſon: To have a more full Practice, do not ſay like *Balaam*, *Let me die the Death of the Righteous*; come, let us live their Life, a holy Life, a penitential Life, a ſelf-deny'd Life, a Life not like others: The World's Cuſtom and Courſe is the high way to Hell; *If we do his Will, then ſhall we know the Doctrine.* But let us look to the Earth's excellent Ones, its few Names who forget all that is paſt, and counted the Victories over Temptations already attain'd nothing, the Knowledg nothing, Diligence nothing, and therefore they preſſed on to what was before; never, with *Laodicea*, crying, *I am rich, and full, and need nothing*: no, the Bleſſing is to them that hunger and thirſt. This is to follow the Lord fully, to grow in Grace, and in the Knowledg of our Lord Jeſus Chriſt, to pierce the Sun with Eagles Eyes, and ſoar towards him with Eagles Wings.

Laſtly, A feeling Senſe of our Defectiveneſs; this neceſſarily

flows from the former. Who will ever follow hard after what he feels no want of? Will ever the Man that thinks he knows all the Scriptures, cry out at a new Diſcovery, *I rejoice at thy Word as one that findeth great Spoil?* Pſal. 119. or under Darkneſs and Difficulties, *Lord, teach thou me thy Statutes, make me underſtand thy Law?* No, *he flattereth himſelf in his own Eyes, and refuſeth to underſtand.* He that ſees not his own Sin as odious and troubleſome as the Burden of a Twin-Carcaſe already dead, will never cry out, *Who will deliver me from this Body of Death?* It is a true Saying of a Bluſh, that it is *malæ Cauſæ bonum Signum*; or, as *Homer* phraſes it, an honeſt Heart has a weak Forehead. He that is acquainted with the Deceitfulneſs of his own Heart, is jealous he may be guilty, he is conſcious of ſo much Guilt; *Is it I, Lord? is it I?* ſays every honeſt Diſciple. *O let my Heart be upright in thy Statutes!* ſays an upright *David*; and elſewhere, *When thou takeſt away the wicked like Droſs, my Fleſh trembles for fear of thee, and I am horribly afraid of thy Judgments.* When Men can look back on their Sins, as *Lombard*'s Mother on her three Baſtards, with Pleaſure (ſhe could not repent of the Act which had ſuch brave Effects and Fruits) it is very ſad; and forward on their Duties like Dreamers, who find flying as eaſy as walking; it is very dangerous. *Heal me, for I have ſinned, my Bones are broken with it; help me, for I am weak,* is the Language of him who follows the Lord fully.

I come now to the ſecond Part of the Text, the *Reward*, and 5*th* Member in the Subdiviſion propoſed for a General Head: *Him will I bring into the Land whereinto he went.* Here is a poor indigent *Jacob* travelling with his Staff in his Hand, and a Stone for his Pillow, made two, nay twenty Troops. Here is a mean *Caleb*, (not all Heart, as *Fuller* ſays, for then it would be *Calleb*) mean in Name, mean in Birth, the youngeſt of three, mean in Poſſeſſion, mean in Place, a Spy: he has firſt gotten his Portion carved out to him, and a large one too, ſeveral Cities, ſeveral Kingdoms, *Hebron* one, *Debir* one, *Bethlehem* one; the very Poſſeſſions of old *Abraham*, *Iſaac* and *Jacob*, the Oaks of *Mamre*, and the Wells of the South, *viz. Iſaac*'s, are all his, and the Title the beſt in the World, he holds of none but God: but in Gratitude, or by way of quit-rent, he gives the Prieſts a large Share with him. Here is a great Leſſon for Men advanced from Poverty to Riches, a low Eſtate to Honour,

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a private *Caleb* to be the greateſt Prince of *Judah*, nay the greateſt Part of *Judah* * ; for it was his Inheritance, 1 *Sam.* 30. 14. *We made an Invaſion upon the South of the Cherethites* (i. e. Philiſtins) *upon that of it which belonged to* Judah, *or which is the South of* Caleb. Indeed his elder Brother *Ram*, or *Aram*, got the Honour of the Crown, *David*'s Line came from that Root; yet *Caleb* wanted not the Honour to have Judges of *Iſrael* of his Poſterity, even in his own Day, *Othniel* his Son-in-law. It was not the firſt time the younger Brother became the better Man for Time, and Eternity too: but the Leſſon we are taught, is not to forget our Original, and to remember it came through the gracious Promiſes, not meritorious Purchaſe or Birth-right; to remember, *Pſal.* 113. 7. *that he raiſeth up the Poor out of the Duſt, and lifteth the Needy out of the Dunghil, that he may ſet him with Princes:* To remember the Pit out of which we were digged, and the Rock from whence hewen. This might be a great Remedy to ſome Peoples haughty Spirits, their inſolent Looks towards their own Fleſh and Blood, their imperious ſcornful Carriage towards others, not long ago their Fellows, if not Superiours or Supporters, leſt they hear of God as *Saul*, *When thou waſt mean I advanced thee:* he had better have kept Aſſes all his Days, than to have been a King: his End was lower than before; ſo will be thine, pitiful, not pitied, the Subject of Miſery, and Object of Mockery, miſerable without Commiſeration, envied now, and odious then, if Humility of Mind attend not the Advancement of thy Condition, and a faithful Improvement of thy Stewardſhip. If I had Room for Inlargement, there are here two Rivulets (like the Brook *Bezors*, that encompaſs the moſt fertil Land of *Caleb*) or Subjects that meet in my Text: one is the Pregnancy of the Promiſe, the Bountifulneſs of the Bleſſing: The 2*d* is the Proportion or Sutableneſs to the Work and

* I find the Body of the Tribe of *Judah* came of him by this Calculation, *Judah* had but two Sons, *Pharez* and *Zerah*, who had any Poſterity. 2*ly*. *Pharez* had but two Sons, *Hezron* and *Hamul*; and *Hamul* had no Poſterity. 3*ly*. *Hezron* had but three Sons, the third was *Caleb*: in ſhort, by Birth he was the tenth Part, or at leaſt the twelfth Part, as *Judah* was of *Iſrael*. But then half of theſe were cut off, when all above twenty Years of Age were cut off. 2*ly*. A 10*th* part were cut off, when *Achor* the Troubler of *Iſrael* was deſtroyed: and this may be further confirmed from the Genealogies of his Offſpring, containing more Families than all the Tribe of *Judah* beſide.

and Actions to which they were promiſed; there was an Identity and Sameneſs in it, *Into the Land whereinto he went.*

As to the firſt, the South of *Judah* was a rich Inheritance; *Judah* and *Benjamin* poſſeſſed the Royalties and Dominions of fifteen Kings; there were but 31 Royolets of all, his Share was largeſt; and as *Sandys* ſays in his Travels, the moſt fruitful ſtill of all *Canaan*, if not of all the World, are the Valleys and Banks of *Bezor*. Now when God has made a fruitful Land barren for the Wickedneſs of them that dwell therein, *Caleb*'s Countrey remains the Monument of what it was before the Curſe. It is ſaid, Num. 13. 23. *That it was a Land that eateth up its Inhabitants*; but ſo fertil it was they could not eat it up, the Goodneſs of the Land engaged them to fight for it. The Deſarts of *Judea* were like Engliſh Parks, and the Hills like big Bellies, pregnant with Minerals, Salt-peter, Braſs, Iron, *&c.* and the Surface covered with the ſtreight Cedars, ſtrong Oaks, ſhady Palms, and ſweet Firs, or more fruitful Trees; and their Valleys enriched with all things uſeful. The greateſt Queſtion is about Water, ſince the Jews Wells were in the Tops of their Houſes; on which account ſome deny it poſſible to have dipped the Eunuch between *Jeruſalem* and *Gaza* *. But if it had been 10 times

* Acts 8. 36, 26. *As they went on their way*, viz. in the Road between *Jeruſalem* and *Gaza*, *they came unto* τι ὕδωρ, aliquid Aquæ, *ſome Water*: The Journey was 24 Miles. The Queſtion is, whether there was in that Road ſufficient Water for the Purpoſe? They confirm the Objection with this, that *Mat.* 3. *John Baptiſt*, who needed much Water to the legal way, went to *Jordan* to baptize, when he preached in this Countrey. I anſwer, 1*ſt*. That the Land, *Deut.* 8. 7. *was a Land of Brooks and Fountains*: and though no Land is more narrowly ſearched into by Chorographers than it, yet there might be a Place in 24 Miles fit for the Purpoſe, that is neither in our Maps nor Hiſtories. 2*ly*. They do mention many not far out of his Road: it is true *Iſaac*'s Wells were further South beyond *Gaza*, and ſome Miles out of the Road; and the Well of *Siriah*, fatal to brave *Abner*, was too much weſtward, nor had they been proper: as far Weſt were the Brook of *Jeruel*, and the Fiſh-Pools of *Hebron*. But the Eunuch kept the ſtreight Road, he drove not out of the Way. 3*ly*. I will then find you three Brooks in this little Journey; firſt the River of the Philiſtins, that roſe about 2 or 3 Miles from *Jeruſalem* about the Rock *Bethzur*, or Valley of *Rephaim*, where the Angel was heard on the Top of the Mulberry Trees; this River was ſo big, that it made a conſiderable Stop between the Armies of the Pagans and Iſraelites in the time of the Maccabees: Now though his Road was by the Head of it, yet there were many Pools in that Place, from thence called *Baca*, Pſal. 84. 6. mentioned in no Hiſtory, *who paſſing through the Valley of* Baca, &c. But it may be thought here was too little Space from *Jeruſalem* for a Chariot and Six, to preach

times better, nay all *Canaan* his, it had not contained Fulneſs enough to make up *Caleb*'s Inheritance; the Typicalneſs of the Land, the Temper of his Mind, the Fulneſs of his following God, beſpeaks God to be his God, and Heaven to be his home; all *Canaan*, all *Adam*'s Paradiſe juſt by, on *Jordan* or *Euphrates*, was but a Picture, a Map of this: nay, all the World, and all the World in its Spring ſplit, new drawn by infinite Art, is but a Shadow of the Inheritance of the Saints in Light, Saints in Love, Saints in Reſt: How elſe could *Abraham* and his Seed by Faith be Heirs of the World? Rom. 4. 13. *The Promiſe that he ſhould be Heir of the World——was to him and his Seed, through the Righteouſneſs of Faith?* I. *R.* thus. The World was *Adam*'s and his Seed, but was forefaulted by Rebellion; this Forfeiture is taken off through Faith in Chriſt, which Redemption coſt him ſo dear, that it's called a new Purchaſe, *Eph.* 1. 14. *World* then muſt either be taken for all the Earth as a Type of Heaven, or rather comprehending all its ſeveral Globes: our Bodies, after glorified, may as eaſily paſs from one Globe to another as now from one Houſe to another to make a Viſit. *Caleb* had Right to *Abraham*'s Promiſe, that is, the World; he was a Son of *Abraham*, and my Parallel a Daughter of *Abraham*. For Application, I ſhall only ſet *Caleb*'s beſt Privileges in this Life and yours together, not only his

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preach a Sermon in; and 2*ly*, may be *Bezor* was too far off, being the River that *Gaza* ſtood on. We will then fix on *Sorek*, or *Eſhcol*, that came into it, or ſome Spring about the Head of it, which was in *Caleb*'s Territories too, which would render it both poſſible and probable. But the Matter of Fact is ſtruck down by two Witneſſes, holy, good, honeſt Men, who lived next to that Age, of any Teſtimony we have, who could not be impoſed on as to the Circumſtances of the Water, the one living at *Bethlehem*, the other at *Cæſarea*, both on the Confines of the Place. The Perſons are *Euſebius* and *Jerome*: their Teſtimony is this; their Deſign is the Chorography of the Land; their Words in effect agree, and are thus in Engliſh: "*Bethſoron* is a Village as we go from *Ælia* (i. e. *Jeruſalem*) to *Hebron* in the 20*th* "Stone (*i. e.* two Miles from *Hebron*) juſt by which there is a Spring at the Roots "of the Mountain, that is ſipped up by the ſame Ground out of which it bubbles, "or boils forth: here was the Eunuch (the great Miniſter of State to Queen *Can*-"*dace*) baptized by *Philip*. She was blind of an Eye; it were well for ſome they were blind of both, to have ſuch Spectacles: She was another *Elizabeth* for Love to and from her Subjects, and Eſteem from others even a *Tiberius*. The beſt Conjecture I can make is, that it was *Enhakkore*, *Judg.* 15. 19. where *Sampſon* was refreſh'd with Water: Circumſtances agree, for they were very nigh, if not the ſame. 2*ly*. *Philip* was carried to *Aſhdod* down the River, as *Sampſon* came up from it to that Place.

his Land but Iſraelitiſh State, to whom belonged the Oracles, the Ordinances, the Promiſes and Covenant, or Church-Privileges, all which highly advance the Price of *Caleb*'s Portion: as to the other Life, it is one to Believers in both Old and New-Teſtament-State (except the Progreſs they have made by being in Heaven ſo long before us, ſets them in a higher Form) they looked for another City than *Jeruſalem*, one that had better Foundations, tho all true living Rock, *Heb.* 13. 14. and another Countrey than *Canaan*: they were Pilgrims even in *Canaan*, they deſired a better Country, that is an Heavenly, *Heb.* 11. 16. To preſs to *Caleb*'s Spirit and Practice from this, is ſo big, I cannot ſpeak what becomes it; Faith is ſo weak, it appears at a great Diſtance, and therefore little. In ſhort, my Uſe is this, We are more obliged to be full in our following God, than *Caleb* was from his temporal Portion, Eſtate, Church-State, Politick State. 1*ſt*. It's the Subſtance that is in our Expectation, the Shadow and Type was immediately in his. 2*ly*. Forty Years was he to wander in the Wilderneſs before he ſet one Foot upon the Land: I could never ſee from the true Canons of Chronology, Scripture or Providence, any Ground to countenance the Prophecy of 1697; indeed this is truly 1699, but yet I cannot think we ſhall continue 40 Years in the Wilderneſs. 3*ly*. Our preſent Circumſtances are full of Straits, Want of Trade, Money, full of Fears, aſſaulted with a powerful Enemy, no Appearance of Victory, Diſtreſs in our Nation, abounding Sin and Judgments. but *I. R.* was it worſe than theirs in the Wilderneſs? All ſecond Cauſes againſt them, and their Pilgrimage, under the Commination of God to deſtroy them all, before theſe Years were at an End, or they ſee the Land of Promiſe. 4*ly*. Compare their Means of Salvation with ours, their Light and Hope of Salvation with ours, and our Condition is not only better than their Wilderneſs-Condition, but better than their State under a triumphant *David*, or a peaceful *Solomon*: for (1.) We have the Exhibition, and the Hiſtory of that Perfect Righteouſneſs, that Everlaſting Righteouſneſs, that Eternal and Plentiful Redemption that they could only look at in a Prophecy, and it may be underſtand as little as we do of his glorious Reign, when he ſhall appear the ſecond Time without Sin. (2.) We have a full Remiſſion of Sin; their Remiſſion was a kind of Pretermiſſion, or Preterition of Sin, which (*Rom.* 3. 25.) is called *the Forbearance of God*. The Difference ſeems to lie in theſe things: 1*ſt*. The Price was not yet

yet paid. 2*ly*. The ſame Sins for which they had offered Sacrifice were brought to their Remembrance again by new Sacrifices, implying their not being in a conſtant State of Favour with God: hence their Conſciences did perpetually accuſe them, *Heb.* 10. 2. and their Fears torment them. 3*ly*. They were under a Typical Curſe for non-obſervance of ſome Ceremonial Law, which was almoſt impoſſible to obſerve: but under the New Teſtament there is no kind of Condemnation to them that are in Chriſt, there is no more Sacrifice for Sin; which imports Divine Juſtice to be fully ſatisfied, Divine Wrath fully appeaſed; all things are ready, and we are invited to the Marriage-Feaſt. Remiſſion in this full Emphatick Senſe, is promiſed as the Due of the New Teſtament, *Jer.* 31. 34. and hiſtoriſed as its Privilege, *Col.* 1. 14. *Heb.* 9. 22. Chriſt to us is a full Surety, an ἔγγυος, *Fidejuſſor, & Expromiſſor*: hence Believers under the New Teſtament, who grow in Grace and Knowledg, enjoy a more perfected, tranquil, ſecure and peaceable Conſcience; though thro Backſlidings they ſometimes doubt if they be the Men, but doubt not about the Validity and Acceptableneſs of the Sacrifice. 4*ly*. Our Light is much more clear, our Vail is thinner, and our Stile more familiar: the Contrivance of Divine Wiſdom in the Salvation of Man is more perſpicuouſly declared, ſince he who was from Eternity in the Boſom of the Father, is become a Preacher of it, *I will declare thy Name unto my Brethren, I have made known thy Name unto them.* A 5*th* Advantage is the Manner of teaching, by Effuſion of the Holy Spirit on the Hearts of Men, to convince of Sin, Righteouſneſs and Judgment: this is the Goſpel's Glory, this makes Believers Chriſt's Epiſtles, this makes our Subjection to all his Ordinances a willing Obedience. We ſee a Reaſon for it, as well as Authority for it, which renders all our Service a reaſonable Service, even the ſevereſt bearing of the Croſs. The Difference is ſo great, that our State eminently is called the State of Faith, Gal. 3. 23. *After that Faith is come*, and before that Faith was. Their State is a State of Hope, *By Hope we are ſaved*: for Chriſt who was the Hope of *Iſrael*, and whom they looked at as future and to come, is preſent to our Faith: we hope for eternal Life through him, but we believe in him as already having given Satisfaction, and now ſitting at the right Hand of God, our Interceſſor: It may be on this account we are called perfect, they Children in Chriſt. A 6*th* Advantage is the Diffe-

rence between their Church-State and ours. I do humbly conceive that in many places where two Covenants are mentioned, the difference is not between the Covenant of Works under the first *Adam* and the Covenant of Grace, but between the Church-Covenant under the Law, and under the Gospel: by the former all that were of *Israel*, were of the Church, they came in by Generation and Birth; the second Covenant-Constitution requires Regeneration: the former filled the Church with profane Persons, and therefore required a rigid Yoak, severe Discipline, frequent Ejections; the other is more holy and Heaven-like. Church-Members are more like Sons having a Spirit and Air of Liberty; they had Fathers of their Flesh, who chastised them at pleasure; we own no Pastour to have paternal Authority, that is, to chastise at Pleasure: *Call no Man your Father upon Earth, for one is your Father which is in Heaven*, and *one your Master even Christ*; hence frequently Christ forbids to imitate the Gentile Lordship in his Kingdom, and the Apostles to exercise Lordship over God's Inheritance.

How powerful should these Motives be to undertake his light Burden and easy Yoak, to follow him fully in every Ordinance of his Institution, to follow the Lamb whithersoever he leads us, to bear whatever Cross his Providence imposes?

But yet the 2*d* thing is the more native Subject of this part of the Text, the Correspondency, Proportion, or Identity, between the Work and Reward; what he ventured for, he shall enjoy. *Solomon* makes the true Moral of it, *The Backslider in Heart shall be filled with his own ways, and a good Man shall be satisfied from himself.* If there be not a heavenliness in a Man's Temper before he die, his Hope may deceive him in expecting it then. *They that plough Iniquity, and sow Wickedness, reap the same: but the Righteous shall eat the Fruit of his Doings.* Sin and Hell, Holiness and Heaven, agree like Conception and Birth; *When Lust hath conceived, it bringeth forth Sin, and Sin when 'tis finished brings forth Death:* as hatred to God unfits for obedience to God, so it incapacitates to enjoy God. Can he that has Enmity of God in his Heart, take pleasure in the Fruition of his Company? Is not the Place of Darkness most suitable to them that love Darkness rather than Light? Is it a cruel Sentence for God to say, *Depart from me*, to them whose Souls say to God, *Depart from us?* When Christ has long importuned us to use him as our Advocate and Reconciler, is it harsh to say, I will not speak

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a word for you? If the Spirit of God hath ſtriven with us, 20, 30 Years in our Conſciences, and under Ordinances, Will his leaving of us be unjuſt? Or is it unmerciful to leave us, when we have ſo long grieved him, vex'd him and provoked him? When a Man's natural Temper is being dead to God, and alive to the World, is it not natural for that native Temper to grow more compleat and perfect? and what is Hell but the Perfection? *Poiret* reckons it to be the eaſieſt Rule of Government, and the firſt Rule of Juſtice, to let every Man have what he will. O Sinner! conſider, Hell is thy choice; the worſt Sentence at the Day of Judgment is to let thee have thy Liking: thou likeſt not Believers Company, nor Church-Communion; thou ſhalt have the Company of them thou didſt like: thou preferreſt the Tyranny of Satan to the Government of God; the Law of Sin is writ in thy Heart, not the Law of God; thou ſhalt have thy Choice. Conſider, Sinner, it's thy own Doings that dries thee, and renders thee combuſtible to the Flames of Divine Wrath; thy Hell is begun already, thou woundeſt thy Conſcience now, it only ſmarts more by a never-dying Worm there; now thy Paſſions maſter thee, their Dominion only will be more tyrannical: thou art uneaſy now with a never-ſatisfied Deſire, it will then only crave more cruelly, like a Vulture eating out thy Heart: thou envieſt the Proſperity of the Godly now, it ſhall be only then in Maturity; thou wilt not hope now, thou ſhalt but then deſpair.

The ſame Relation lies between Grace and Glory, that lies between Sin and Hell. Love is fully as much the Principle of Obedience and Fruition, as Hatred is of Rebellion and ſpiritual Diſtance. *Light is ſown for the Righteous, and Joy for the Upright in Heart.* Faith and Viſion differ only as the Seed and Shock of Corn: Grace is the Father's drawing of the Heart to himſelf; There is none in Heaven and Earth (ſaith the Soul) that I deſire but thee; Thou ſhalt have me, ſaith the Sentence of the Judg. I ſhall leave the reſt to thy Meditation; only conſider, that in all the typicalneſs of the Land of *Canaan*, there is nothing ſeems ſo ſutable to typify the Identity between Work and Reward, the Temper of Mind in time, and the Conſummation of it in Eternity, as *Caleb*'s having the very ſame Land he ſpied out, and contended for.

The *6th* and laſt Head is the Entail of the Promiſe: *His Seed ſhall*

poſſeſs it. This, if we take without an Emphaſis, is no more than what is promiſed to the reſt, that their Seed ſhould poſſeſs the Land: indeed if we take it in Conjunction, that both he and they ſhould, then the Emphaſis is ſpoken to before, for it lies in his poſſeſſion of it. But Promiſes are uſually from a God very pregnant things; and I am under Apprehenſions that there will be diſcover'd Mountains of Divine Goodneſs, both as to Extent and Intenſeneſs in Promiſes, that we look on as Mole-hills: it's like then a diſtinguiſhing and ſingular length of Time and Number of Generations is implied in it; which we may thus confirm, the Families of *Jabez* * came of *Caleb*, and the Rechabites came of *Jabez*, 1 *Chron.* 2. 55. We find them of great Note in *Jehu*'s Reign for Intereſt and Piety, 2 *King.* 10. 15. he was *Jehu*'s Miniſter of State, as far as his Reformation went; theſe were the Men he flatter'd with that Saying, *Come, ſee my Zeal for the Lord.* We find them in *Nebuchadnezzar*'s time conſtant and zealous in their Piety, *Jer.* 35. 11. and then this Promiſe of Entail, when it had laſted about 1000 Years, is repeated with a more powerful Emphaſis than before, *Jer.* 35. 19. Jonadab, *the Son of* Rechab, *ſhall not want a Man to ſtand before me for ever.* The Fruits of former entail'd Grace have begotten Promiſes of greater Grace: it is not a Promiſe of Office in the Prieſthood, that was not to ſtand for ever, but a Place within the Church of God. How it is this Day fulfilled, when neither Jew nor Gentile can give account of their Families for any conſiderable time (a few being excepted) the God who can diſtinguiſh the Duſt of every Individual at the Reſurrection, only knows; no doubt theſe Springs that run under ground inviſible to Man, will then be ſet forth in harmonious Lines and lively Colours. There is

* *Vatablus* thinks that *Jabez* and *Othniel* were the ſame, and (may be *Hezron* and *Jephunne* the ſame, 1 *Chron.* 2. 9, 18, 24, 42, 50. & 4. 15. *Num.* 13. 6. & 14. 6, *&c.*) others a very near Relation (I confeſs theſe Genealogies are yet too difficult for me to be poſitive in, and ſo this Subject of Entail: *Rom.* 11. the Apoſtle ſays, there are Myſteries in it, Depths of Wiſdom and Knowledg) from *Jabez* come the *Rechabites*, 1 *Chron.* 2. 55. It is true, ſome count the *Rechabites*, *Kenites*; I find no convincing Reaſon for it, nor for this, that all called *Kenites* ſhould be from *Jethro*, *Moſes*'s Father in Law, for 1 *Sam.* 27. 10. one Family of that Name was in *Caleb*'s Portion, and he (*Joſh.* 14. 6.) is called a *Kenezite*, more of kindred ſurely with the *Kenites* than with the curſed *Kenezites*, *Gen.* 15. (ſooner ripe for Ruin than his Neighbours) or *Kenezites* of *Edom.* The *Kenites* of *Hobab* dwelt elſewhere, *Judg.* 4. 17. & 1. 16. *viz.* in *Naphtali* and *Jericho*, and 1 *Sam.* 15. 6. among the Amalekites.

is an Entail of a Curſe from the firſt *Adam*, and an Entail of a Bleſſing from the Second, *Rom.* 5. Among all the Entails by Promiſe or Covenant, that of *Abraham*'s ſeems to have the moſt Variety of Branches, ſome Spiritual, ſome Eccleſiaſtick, ſome Earthly, ſome by natural Generation, ſome by Ingrafture, and the moſt Turnings and Windings, the moſt Interruptions and Breaches apparently, and yet the Tenor and Title the moſt fix'd and perſevering. *Rom.* 11. 28. *As concerning the Goſpel they are Enemies, but as touching Election, they are belov'd for the Fathers.* It's no wonder that the 70 Years Captivity, which made the People of *Iſrael* a *Loammi*, not my People in reſpect of the National Covenant at *Sinai*, could not violate the Family-Covenant of *Abraham*, Gal. 3. ſince this ſad Deſolation for 1500 Years upon that People has not drawn the Spirit and Fatneſs of that Root dry. *Rom.* 11. 16. *If the Root* (that one *Abraham*, ſays *Jac. Alt. in Loc.*) be holy, ſo the Branches, *ver.* 17, 26, 29. *Gen.* 17. 7. A thouſand Generations are not yet come; there were but about 54 from *Abraham* to Chriſt, not above 200 to this Day, *Lev.* 26. 42, 44. That Covenant will bring them out of this Diſtreſs. It is the common Opinion of Men under the Name *Chriſtian*, that one part of that Promiſe's Fatneſs is, that this Root's Boughs bear Twigs or ſmaller Branches, *Act.* 2. 39. 1 *Cor.* 7. 14. but that I ſhall forbear, for the ſincere Love (in the Sight of God) I bear to them of another Opinion, of whom this pious Matron and Mother of *Iſrael* was. I confeſs I have heard many of them blam'd for idolizing this Ordinance of Profeſſors Baptiſm only, and placing all their Religion in it; but I muſt profeſs, to the Honour of this good Woman, and all them of my acquaintance (excepting ſome very few whoſe ſpiritual Baptiſm my Charity can ſcarce reach, as I may ſay the like of ſome of every Denomination) I never did obſerve any ſuch Infirmity, but on the contrary a moſt facile and eaſy bearing their * Infirmity,

* The Story is no Secret: When the Ship of exil'd Scots came into this River, ſhe with others carried them Proviſion, and ſhow'd to them other Kindneſſes, even to their Redemption: When ſhe ask'd if they knew of whom they receiv'd this Brotherly Love? their Anſwer was, No doubt true Brethren and Siſters, as they had reaſon to judg from what they experienced. Her reply, or another's with her, was, *We are all Anabaptiſts.* The reſt of the Story I leave to Tradition, which did ſhow how eaſily ſhe could bear being contemn'd and deſpis'd for her Profeſſion, even by them ſhe reliev'd, and reliev'd when a long Sufferer her ſelf, her Husband being a Sufferer, and driven from his Employ and Vocation, which was the Staff of the Family: *Sed hæc meminiſſe juvabit. Patitur, patietur, qui pati coegit.*

mity, whoſe Zeal on the contrary exceeded Knowledg.

But I have exceeded the Bulk of Diſcourſes uſual of this kind, and waſted my Strength thorow Shortneſs of Time, and Smalneſs of Health. But I ſhould glory in all, if I could raiſe up, or awaken one *Caleb*, one to be firſt (*Numb.* 13. 30.) in ſtopping our running back towards *Egypt*, disbelieving and deſpiſing the precious Promiſes and pleaſant Land, to be a *Lot* in our *Sodom*, a *Noah* in our Day, a *Nicodemus* outed of his worldly Policy, or a *Joſeph* of *Arimathea* ſhewing himſelf for a crucified Chriſt: and where there is any ſuch Temper, I would beg *Caleb*'s Perſeverance, that they would not take in evil part the Temper of their Brethren, that would rather ſtone them than reward them. *Caleb* met with no better, nor *Luther* in *Saxony*, nor *Zuinglius* in *Helvetia*, nor *Huſs* in *Bohemia*. Conſider, a Primacy and Perpetuity in Reward, requires a Primacy and Conſtancy in acting for God. O to be firſt, and to be full too in following God, is a great Reward in it ſelf! We can chalk out many Men firſt in ſuch and ſuch a Sin, one in Knavery, another in Idolatry, a 3*d* in Hypocriſy, and a 4*th* with the Daughters of *Zion* in Vanity, a 5*th* in Treachery; *Joh.* 19. 11. *He that delivered me unto thee, hath the greater Sin.* The Spies firſt in Sin ſhall die firſt of the Plague, *Num.* 14. 37. but whom God will make the firſt Inſtrument in *Iſrael*'s Redemption, is yet in the dark. As we would make up a part of the two Witneſſes in the Wilderneſs, *Rev.* 11. we ſhould follow *Caleb* and *Joſhua*, who follow'd the Lord fully; they were the Witneſſes in their Day. When the Witneſſes Obedience is come to a Fulneſs, the Sins of the Amorites will be full too; 2 *Cor.* 10. 6. *Having in a Readineſs to revenge all Diſobedience, when your Obedience is fulfilled.*

FINIS.

In Remembrance of Mrs. CONSTANCY WARD.

IF mournful Wiſhes of ten thouſand Hearts,
Could have prevented or delay'd this Stroak:
If Zeal and Vertue could *WARD* off the Darts
Of Death, or could its dire Decrees revoke;
Then conſtantly *CONSTANTIA* ſhould have liv'd,
Or being dead, ſhould forthwith have reviv'd.

But the Almighty by a ſtated Law,
Hath otherwiſe ordain'd, and every one
Muſt to the Houſe of Silence once withdraw,
There to attend a Reſurrection:
And then *CONSTANTIA*'s bleſſed Soul ſhall be
Rejoined to its * *WARD* eternally.

* *Body.*

Now though her Death unto her ſelf be gain,
The Loſs is great to poor ſurviving Saints,
Who when diſtreſt did unto her complain,
And were hid by her, and reliev'd in Wants:
She with unwearied Pains did others move
In Acts of Charity to ſhow their Love.

She ſound Advice did give in terms moſt fit,
Gentle Reproofs ſhe wiſely did convey,
To ſolid Reaſons ſhe did ſtill ſubmit,
Yielding always to Truth the Victory:
And if in ſomething ſhe could not agree,
She ſtill maintain'd a Chriſtian Charity.

She labour'd much for Knowledg, and attain'd
Degrees therein beyond her Sex, yet ſtill
A deep Humility in her remain'd,
A modeſt Carriage and complying Will:
Her Faith and Hope were ſound, ſtrong, and ſincere,
Her other Vertues all admired were.

Her

Her Troubles they were great, her Husband's Life
To Tyrants Malice was design'd a Prey,
And also she the charitable Wife,
From Popish Flames at last was forc'd to flee:
All this Distress she bore with *Constancy*,
With Silence and profound Humility.

She hath obtain'd the Prize, her well-run Race
Hath purchased to her on Earth Renown:
Her Tears are now wip'd from her glorious Face,
Her Temples circled with Salvation's Crown:
Her Honour is with Jesus Christ to reign,
Her Work is still to love, and ever sing.

J. K.

An Acrostick.

C an those who have surviv'd the bloody Rage
O f *Charles* and *James*, acted on *Britain*'s Stage,
N eglect to drop their Tears upon this Stone,
S ince underneath doth lie the Dust of one,
T hat while alive took pleasure to supply,
A nd hide such as escap'd their Cruelty?
N o Difference in Judgment from her own,
C ould ever lessen her Compassion:
I t flow'd to all alike; Scots Exiles were
E qual with English, Objects of her Care.

W isdom and Knowledg, Zeal and Charity,
A dorn'd her Life; now let her Memory
R emain to future Ages, let her Praise
D etermin thee to imitate her Ways.

J. K.